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Christian Courier

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Does Quebec nationalism equal divorce?

Quebec Christians debate whether family values apply

Irene Bom

MONTREAL — Quebec Christians are standing on both sides of the independence question — a question brought to the fore by the spectacular gain of the Bloc Quebecois in Quebec in last month's election.

Some see Quebec gaining economic and cultural benefits by separating from a Canada that they say no longer understands them; others claim that Quebec should continue to maintain a place in Confederation.

What most of them agree on, however, is that their faith enables them to make a useful contribution to that debate.

"The gospel has a lot to say about culture and cultural diversity," says Glenn Smith, executive director of Christian Direction, a Montreal-based mission outreach in prisons and schools.

And that perspective may be just the one that is needed now, says Smith, who suggests that Canada "should perhaps return to a parliament of separate city states."

"We have to start looking at this culturally, not just politically or geographically," he says.

"And that's where Christians can contribute something. Christians should be able to understand diversity, not in the sense of tolerance, but of mutual respect."

A civil religion approach that argues for the unity of a country on the basis of the Bible "deeply concerns" him because it "ends up trivializing God and religion," he says.

Smith adds that the independence debate has opened Quebecers to asking fundamental questions about life. So far, he says, those conversations have led to "significant conversations," though not significant church growth.

Certain beneficence

Timothy Ernst, a political science graduate and current full-time theology student in Montreal, says that Christians can bring "a certain beneficence [to the debate] that is missing now."

"Maybe it's ironic, but realizing that we're citizens of Christ's Kingdom puts us in a better position to be charitable to other Canadians," he notes.

But precisely that charity also makes the suggestion of separation more severe, he says.

"It's just like divorce," he asserts. "It would be terrible because it means that the partners see no hope."

That common analogy is a "ridiculous caricature of the situation," according to Jean-

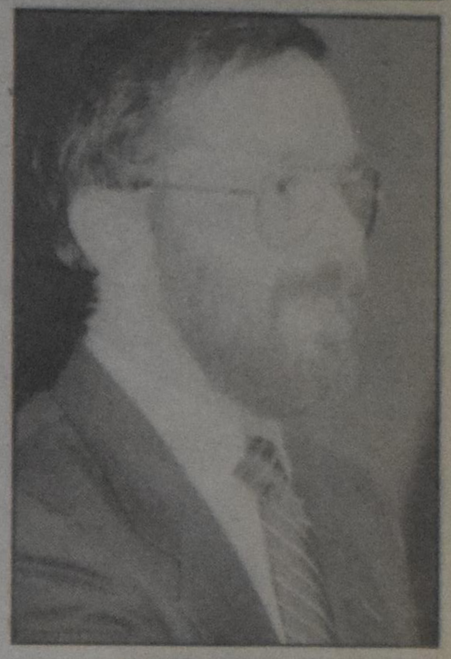

PHOTO: COURTESY CHRISTIAN DIRECTION

Glenn Smith

Guy deBlois, a pastor in the Reformed Church of Quebec and administrator of an independent seminary, the

See **DIVORCE**—*p.2...*

Debt chases beans out of Honduras

Don and Eva Miedema

TEGUCIGALPA, Honduras — Honduras is under the gun from the International Monetary Fund (IMF) and other creditors. These creditors demand that the Honduran government let the national currency float, balance the budget, privatize government services, take subsidies off all products including basic foods, and that they no longer buy and store basic foods.

A recent article in *Maclean's* pointed out that the combined Canadian debt of municipalities, provinces and nation in ratio to GNP is almost equal to that of Honduras. This shows how bad the Honduran debt situation is.

Government agencies from most developed countries praise Honduras for the progress it has made. Arrear debts have been paid or loans restructured. Some services have been privatized and the Lempira seeks its value on the world market. Economic indicators are that the country is on the way up: growth at 3.7 per cent and inflation in 1992 at only 6.5 per cent. However, this year it is running at 10.4 per cent.

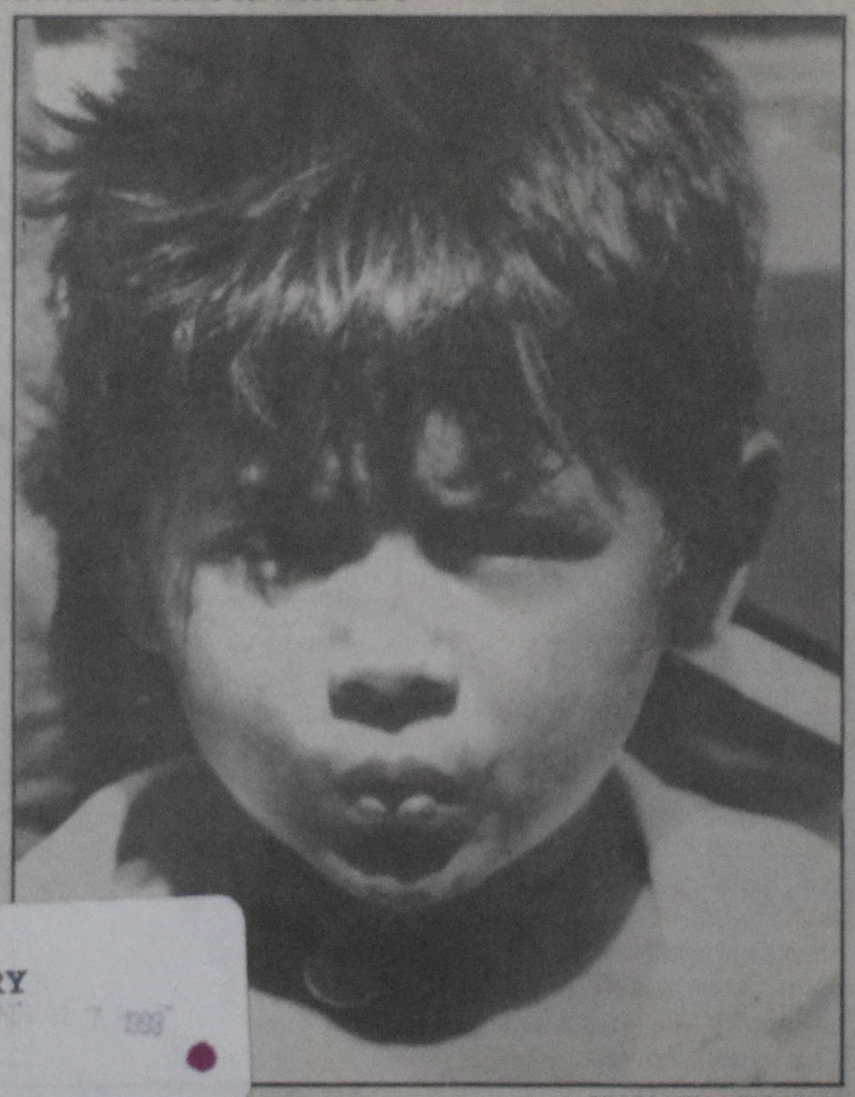

PHOTO: JIM BOLDENOW

Honduran child 1992.

Growing poverty

But there is a price to pay for this progress. Taxes have tripled and although the actual quantity is very little it adds to the cost of living for the poor. Inflation has been kept down as required but that means wages have not kept pace with the drop in value of the Lempira.

As a result the gap between rich and poor is growing and the gains made by the poor over the last five years are quickly evaporating as the cost of living increases.

The biggest set back came this year when the price of the bean increased five fold. Hardly any beans were available to be bought. Why is something as lowly as a bean so important?

This bean is the main source of protein for all, especially the low-income Hondurans. With rice it provides an almost perfect quality protein for the human body. It is eaten at every meal by the lower and middle income classes.

Why was it in short supply? The government, for the first time in many years, as requested by IMF, took the controls off this basic food crop. Buyers now sell where they can get the best price. Instead of having beans in

See **MALNUTRITION** —*p.2...*

In this issue:

Most people accept Jesus between four and 14.....p.8

Spreading manure

Thinkbit

"Nothing has been achieved for the conversion of the nations by strife among churches."

Traité de la Paix de l'Ame
by French author du Moulin

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News

Malnutrition is increasing

PHOTO: C.C. FILES

Rural poor in Honduras are finding basic foods increasingly scarce.

...continued from p.1

government storage, they were sold to other Central American countries.

Near harvest time most of those living in the rural areas started to run out of beans, partly because of last year's poor crop and partly because they sold too much of what they had to pay last year's debt. They expected to buy like any other year but that was not to be.

One of the hardest hit areas was where CRWRC works with the organization Project Global Village. One of our main projects is to improve the nutrition of children under five years old. The data is showing what is happening. Malnutrition is increasing rather than decreasing, reaching 70 per cent and in some cases higher.

Some families only have mangos to eat and others are selling their standing crop for a third of the price they would normally get at harvest.

One mother asked, "What do you do when your child is sick and you have no money to buy medicine?" What amazes us most is that the poor are not even angry with the situation. This is the first time in years that they have not been able to buy this basic requirement. They hope things will be better next year but the pre-harvest selling will take away from next year's supply.

Breaking the circle

Global Village worked hard with health committees to plant home gardens which helped them get through the pinch but did not provide protein. We are trying to avoid food handouts because these create dependencies.

However we have to do something; we need to work with these committees for plans for next year. Some form of community storage and mutual support and maybe international food relief is required to break this cycle next April.

The poor, who reaped little of the benefit of government to government aid, suffer in the process of paying it back.

The debt caused these problems even after substantial loan forgiveness by other countries, including Canada.

Don and Eva Miedema work for the Christian Reformed World Relief Committee in Honduras.

Divorce image 'ridiculous caricature,' says pastor

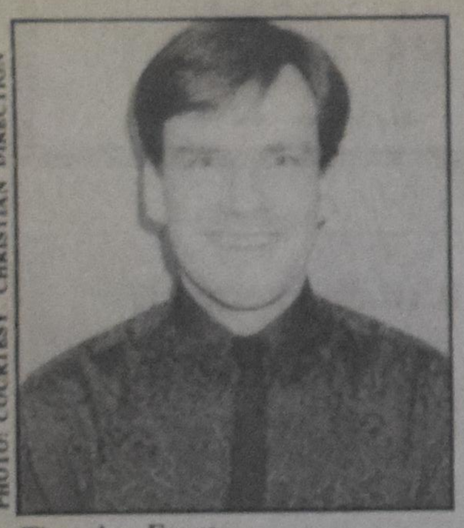

PHOTO: COURTESY CHRISTIAN DIRECTION

Timothy Ernst

...continued from p.1

Institut Farel, in Charney, Que.

"For those that use that image, there is a strong emotional impact and a clear message, " notes deBlois.

"But the idea that this federation is the wholly sanctified one from God is false," he asserts, adding that he thinks Quebec is seeking a new relationship with Canada rather than separation.

"If we stretched that idea of continually choosing for unity, we would end up with a world parliament," he asserts. "I don't see that as a necessarily Christian objective."

"But we have to remember that ultimately it's not our happiness or democracy that counts, but the honor of God."

Quebec nationalist discovers new citizenship

Irene Bom

TINGWICK, Que. — Since the age of 17, agricultural researcher Yvon Douville has identified himself as *nationaliste.*

But ever since his conversion to Christ and Reformed Christianity four years ago, he's a nationalist with a difference.

"Nationalism used to be a religion to me," says the former Parti Québécois volunteer and protester.

"I still favor independence, but now it's more from a practical recognition that things are not working very well as they are now, that Canada has interests too diverse to keep together," he says.

For Douville, becoming a new creature in Christ has meant taking a different view of his own cultural identity as well.

"Now I'm a citizen of Christ," he says. "And for me this means that I can't really continue as a real Quebecer in the through-and-through way that I used to be."

"It seems I have less and less in common with strong nationalists," says Douville.

"I still feel more comfortable around Quebecers, but the common spirit somehow is no longer there."

Manning and Trudeau: strange bedfellows

The following appeared in the *Globe and Mail* (Oct. 16) as an opinion piece.

William Thorsell

Mr. Manning is entirely insensitive to Quebec's claim to distinctiveness within Canada, stating incessantly that all provinces are equal. Like most good principles, equality can be horribly oppressive when applied in isolation. Equality was Marxism's core, justifying all manner of abuse of human rights and philistinism in culture.

Applied as a fundamentalist principle to Canadian provinces, equality crudely distorts history and culture, imposing its rational absolutism on distinct human communities like a street grid on the hills of San Francisco.

Mr. Manning's insistence on treating Quebec like all provinces picks up where Pierre Trudeau left off. Mr. Trudeau was profoundly motivated by his experience as a young man to oppose any hint of distinct status for Quebec within Canada. Everything he did as prime minister, from promoting official languages in other provinces to multiculturalism and the Constitution Act of 1982, was used to deny the fact of Quebec's status as a distinct society.

Preston Manning and Pierre Trudeau are of the same reductionist ilk in this way, despite all the realities testifying to Quebec's particularity. And so Mr. Manning and Mr. Trudeau are very much part of the problem in modern Canada, defined by egregious, overprincipled insensitivity to the human landscape.

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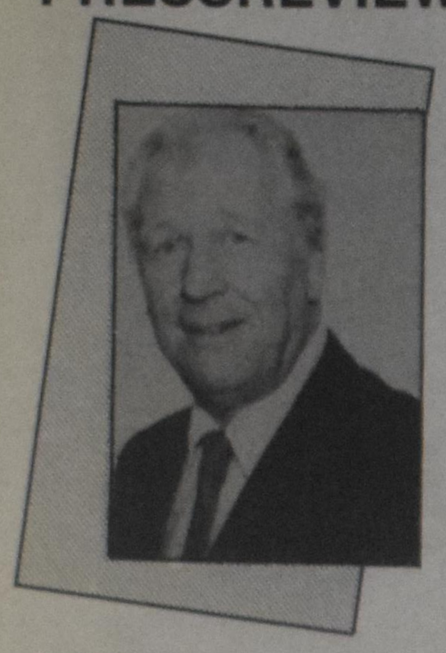

Carl D. Tuyl

While the political pundits were still trying to predict future parliamentary battles, Mr. Lucien Bouchard, leader of her Majesty's loyal Opposition, fearlessly demanded $1 billion dollars for Quebec in case the helicopter deal is cancelled. The $1 billion would be in compensation for jobs lost in the province, he said. Get a grip, Mr. Leader. It's not as if Quebec is the only province that will lose money on the nullified deal. Take Ontario: it is in such poor financial shape that the government has appointed a committee to deal a blow to its flourishing underground economy.

★ ★ ★

Our former prime minister — very former — spent $450,000 travelling around the country spreading the good news of Tory government. Peanuts, really, when compared to the tabs her predecessor ran up. The savings accomplished by *his* retirement might bring the national deficit under control. Kim Campbell will not leave Ottawa totally destitute. She did not sell her car and she will also receive a $65,000 severance package.

★ ★ ★

Pretty soon now Parliament will reconvene. There will be a lot of MPs who will have trouble finding their parking spots and the right washrooms. This parliament is heavy on rookies who, just like all the others before them, will soon be seduced from their protest stance by the glitz and glamor of Ottawa — as well as by promises of membership in the right committees if they agree to behave themselves.

★ ★ ★

Drug dealers are using Canada's rugged east coast as a point of entrance into the continent. The RCMP intercepted a shipment of 25 tons of hashish at a remote Newfoundland fishing village. The stuff had a street value of $500 million.

★ ★ ★

A researcher at Carleton University in Ottawa has concluded that people who see UFOs are just as intelligent and psychologically healthy as other people. So now I can come out of the UFO-closet: I saw three of them just last night.

★ ★ ★

How mean can you get? A guy in Montreal catnapped an 81-year-old woman's pet and demanded $1,200 in ransom money.

★ ★ ★

Our *Numero Uno*, Mr. Jean Chretien, is really *Numero 18* in a family of 19. No wonder he knows how to scrap with opponents!

★ ★ ★

A *Toronto Star* columnist called the start of our new government a "honeymoon of hope." Maureen McTeer, wife of former prime minister Joe Clark, lavished praise on Mr. Chretien, calling him a sound leader, a man of maturity, intelligence, political experience, common sense and compassion. She was in Hong Kong when she said that. That lady really gets around, eh?

★ ★ ★

Another person who gets around is our traveller who digs up for us these wonderful signs and announcements, such as: "We have ample garage accommodation for your car, and in the close village you can buy jolly memorials for when you pass away."

Sometimes people get a little confused about the chronological order of events, as did this student who wrote: "The invention of steamboats caused a network of rivers to spring up." Back to Genesis 1, my boy.

★ ★ ★

The situation in Haiti is getting messier by the day. The blockade by U.S., Canadian and British warships puts the poor of that country in even more misery. The *Los Angeles Times* reported that the U.S. Central Intelligence Agency tried to funnel money to critics of Aristide during Haiti's 1987-88 presidential campaign. The plan was killed by the Senate intelligence committee.

★ ★ ★

The Russian parliament that was so unceremoniously retired by Boris Yeltsin was in most ways like all other such institutions in the world. Those in the power circle enjoyed all kinds of rewards, and the fringe deputies were the victims of benign neglect.

★ ★ ★

Recession must have reached Germany: Volkswagen posted a $958 million loss during the first six months of this year. That's more than the budget of some small countries.

★ ★ ★

Senators in the U.S. have hit upon a wonderful fundraiser: charge all air and sea travellers $6.50 for the privilege of entering. The proposal would do away with the current exemptions for Canadians, Mexicans and people from the Caribbean, and up the present price of entrance by $1.50. It is not a new idea. Swiss uniformed custom officers staff their borders with outstretched hands, demanding 40 francs for the pleasure of visiting the country of holed cheese.

★ ★ ★

It's hard to keep up with all the bloodshed in this world: Ireland, Georgia, Zambia, Angola, South Africa, Palestine, Bosnia, and I probably forgot some more hot spots. About 575,000 Burundians, a tenth of the country's entire population, have fled to escape tribal fighting there. The United Nations is mounting a $5 million emergency relief operation for the refugees.

★ ★ ★

Californians must really love their spot on the planet. They have to cope with earthquakes and firestorms. Recent fires have destroyed more than 500 homes.

★ ★ ★

A Chinese two-ton satellite fell from outer space and nobody yelled "Duck!" or "Heads up!" The monster fell into the Pacific Ocean. Quite the canonball splash, I guess.

★ ★ ★

Hero of the week is Chuck Wall from Bakersfield, Calif., who sends his students out on the streets to perform acts of kindness. Mr. Wall can come and eat *boerekool* with me any time. With *worst*, even!

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Read newspaper with Good News Book

I was scanning the newspaper this morning for signs of the coming Kingdom of heaven. The closest I came was a story about a right-wing candidate called Ehud Olmert becoming the mayor of Jerusalem. The headline said it all: "Olmert declares Jerusalem Jewish city."

I was not fooled, however, into thinking that Olmert had become the mayor of the new Jerusalem coming down out of heaven. That city is not just for Jews, the book of Revelation tells us. All the nations of the world will claim it as their capital.

I read on. Perhaps the story about the Liberals wanting to cancel the helicopter deal is a signal that the Kingdom is near? After all, when Christ returns, there will be no more war. So why should the Canadian Forces beef up their fleet with 43 new EH-101 helicopters? The Liberals must be on to something.

But the Liberals are not focused so much on beating their swords into plowshares as they are on beating them into marketshares. They intend to preside over a by-bread-alone economy; definitely not Kingdom stuff.

On to the opinion pages of the newspaper where we are told that defeated MP Perrin Beatty, age 43, will inherit a lavish annual pension of $70,436, while his friend Tom Siddon, age 52, can begin cashing in part of his $68,068 per annum pension. Does this retirement plan herald the era of golden streets and pearly gates for all Canadians? Does not. Selective generosity at the expense of taxpayers is not a Kingdom feature.

A powerful delusion

Is there then no trace of the coming Kingdom of Christ to be found in our daily diet of news? Not if you stare yourself blind at the seemingly meaningless succession of events reported on in the daily press. Not if you get caught up in the fragmentation of reporting: "This morning a Florida woman shot her husband because he would not let her watch the news. Meanwhile, back in Detroit, the Boston Bruins lost a game against the Red Wings by shooting the puck into their own empty net. But Yelstin hedges on plans to hold a June election."

I'm reminded of what a preacher used to say from the pulpit of my boyhood church in Holland. "You have to read the Bible and the

newspaper together," he would tell his Calvinistic flock. "You can't really understand the one without the other."

That's sound advice for today, too. After reading this morning's news, I opened up my Bible to 2 Thessalonians, where I read that the day of the Lord will not come until God has sent a powerful delusion that will settle on societies so that people will believe the lie.

Maybe that explains why the news media is fascinated by the fact that a man suffering from Lou Gehrig's disease is planning to commit suicide in front of public media. Why focus so much attention on a man who is trying to make assisted suicide a moral principle? The power of delusion is strong.

The Kingdom is coming for sure. You have to know how to read the signs of the daily *Times*.

BW

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— provides opportunities for contact and discussion for the Christian community.

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A time for everything, including leisure

As an elder in our church I hear reports about home visits. One theme that keeps recurring in these reports is that people are so busy. Sometimes they're too busy to come to church.

It doesn't surprise me to hear this. Busyness is something that I have to cope with myself. Sometimes I'm too busy to really pray from the heart or to really hear what the Word of God is saying.

The problem, as I see it, is that we are faced with too many possibilities, too many choices, too many distractions. And maybe we are so afraid of boredom that we can't just sit down one evening with the lights out and hear the wind blow around the house.

It's not possible to shut out everything, of course. There are certain responsibilities we have to assume. But the best thing, a friend of mine tells me, is to find blocks of time for your personal and family needs.

One thing my wife and I do almost every day is walk for half an hour before we eat breakfast. It's an excellent way of starting the day and spending time together. We also take ballroom dance lessons every Monday evening and on Wednesday evenings we go to church for a communal supper. Those are genuine slow-down times for us.

Our church, by the way, has this year again instituted "Jubil month." That means that for one month there will be no church activities other than church services. There will be no council meetings, no family night suppers and meetings, no catechism and no committee meetings. It's a time slot during which we seek the quiet and silence of *being* church rather than *doing* church.

We need to be creative at a time when far too many choices confront us and ask us to forget about the still small voice of the Spirit of God.

BW

Letters

David T. Koyzis

Across the Globe

The old Canada is dead

For the second year in a row, a controversial and divisive national vote has coincided with a Blue Jays victory in the World Series. Last year, of course, Canadians repudiated the Charlottetown Accord, which would have brought in a series of constitutional amendments aimed at renewing federalism. This year the people delivered a crushing defeat to the governing Progressive Conservative Party, leaving it with only two seats in the Commons.

But both events took place against the somewhat incongruous backdrop of celebrations in the streets of Toronto. At the very moment we were hailing our triumph over the Americans in their own national sport, we were expressing our rage at our political leaders and perhaps even at the system itself — something which is fast becoming Canada's national sport!

One thing seems clear: the old Canada we have been used to is dead. The party of Sir John A. Macdonald will not even have official status in the new parliament. Paradoxically, a Quebec separatist party will apparently become the Official Opposition (pending an Elections Canada decision in a few close ridings). And a Western-based party will have the third largest number of seats in the Commons. Nevertheless, Canadians, possibly nostalgic for a more stable past, have returned to power Canada's "natural governing party" led by a familiar face from the Trudeau days.

Uncharted waters

We are now sailing in uncharted political waters. Many of the hallowed conventions of our British constitutional tradition will offer little guidance as to how parliamentarians should function under this "new regime." How, for example, will an avowed separatist behave in his role as Leader of Her Majesty's Loyal Opposition? By convention, the Opposition leader should be ready at a moment's notice to assume the reins of power in the event that the government of the day should fall. Such a possibility is admittedly unlikely, but even the theoretical prospect of Lucien Bouchard as Prime Minister of Canada sounds like a scene from an absurdist play.

And what of Preston Manning's Reform Party? There has always been a rather large contradiction in the party's program. On the one hand, Reformers have been advocating tough economic medicine to eliminate the federal government's deficit in three years. But on the other, they have also stood for the sort of American-style direct democratic mechanisms (such as referenda, recalls, more free votes, etc.) that would likely make such decisive action difficult, if not impossible. Now that it is closer to the centres of power, Reform may have to adjust its ideas in the direction of greater consistency.

Chretien style justice

Then there's the Christian Heritage Party. Five years ago nearly 100,000 people voted for the CHP. That was surely the party's high-water mark. This time only about 30,000 voted for the party, whose already small base of support had been eroded by the rise of Reform and by internal leadership disputes. Despite the best of intentions, the CHP never really succeeded in transcending its status as simply one more "conservative liberal" party, with a traditionalist approach to so-called moral issues added on top.

A few months ago I wrote that, given the unsatisfactory political alternatives, it may ultimately be impossible to integrate our faith with any existing partisan loyalties. In my heart of hearts, I wish it were possible to throw our support behind (if you'll pardon the double pun) a Bloc Chretien — a Christian Bloc composed of candidates dedicated to bringing a distinctively Christian vision of justice to bear on the ills plaguing this country.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., where courses in yogic flying cannot be transferred in for credit.

Good for a weary world

My wife and I just returned from a vacation in Banff where we visited our daughter and her family. We also drove through the Rockies to Nelson, B.C., marvelling at the majesty of the mountains.

On our return, two copies of *Christian Courier* awaited our interest. This interest was certainly raised by your stimulating article "Put on your Sunday clothes, sinner."

We both thoroughly enjoyed reading it and thought that you should know. Spreading the concepts that you have espoused would do great things for this weary world.

John McGowan
Scarborough, Ont.

Belief a tricky business

The clear skies over Calgary must have reached Regina. Thank you, Dr. Terpstra, for reminding CC readers through your reviews of George Rawlyk's research (CC Oct. 29) that Christianity is still far from becoming an exact science and that belief can be a tricky business. And thank God for that.

Len Van Harten
London, Ont.

Honesty turned ugly

We appreciate your magazine and many of the articles and editorials. George and I both really enjoyed your second editorial, for example, in the Oct. 1 issue: "Flowers for God." That was excellent.

I have a concern about the book review by Jim Doelman (Oct. 8, p. 13). He gives his assessment of the two books and reasons to back up his statements. At the end of each review, his concluding sentence shows quite clearly how he feels about each book.

About *Family Games* he says: "Over all then, this collection is disappointing," and about *Violence and Mercy*: "If more of the poems could achieve this consistent effect, the collection could be a success." While these statements are both negative, they seem to be his honest opinion.

I feel the tone of the review shifts in the last paragraph, especially the last sentence (why a loaded word like "maliciously"?) and becomes destructive. I wish you as editor would have cut it. Honest critique is one thing, both author and reader can benefit from that, but this last sentence seems vindictive and mean-spirited.

Anyway, Bert, *sterkte* and keep up the "good" work.

Beatrice Vandervelde
Willowdale, Ont.

A shorts note from a concerned reader

Greetings to Albertus Witvoet and best wishes for a quick recovery of his cold. Could the cold have been a result of his exposure to cold air circulating around his bony legs in church?

Jacoba Bos
Strathroy, Ont.

Reply:

Not likely. Most of the air circulating in churches is hot air!

Editor

Poetry

Safe?

Said a precious little laddie
To his father one bright day,
"May I give my heart to Jesus,
Let him wash my sins away?"

"Oh, my son, but you're so little,
Wait until you older grow.
Bigger folks, 'tis true, do need him,
But the little ones are safe, you know."

Said the father to his laddie,
As a storm was coming on,
"Are the sheep all safely sheltered,
Safe within the fold, my son?"

"All the big ones are, my father,
But the lambs I let them go,
For I didn't think it mattered,
Little ones are safe, you know."

From a poster at Calvin College, Grand Rapids, Mich.

Comment

Singing the post-election blues

Brian Walsh

An election could be seen as an opportunity "to clean house." Well, the House of Commons has been cleaned! Cleaned out! Most people who sat in the last House will not be returning. And, of course, most of those folks were Tory or NDP members.

But has the House been put in order? I think not. If we might make a biblical analogy, perhaps we have thrown a few demons out the front door only to allow more to enter in the back. Certainly the regionalization of Canadian politics bodes ill for peace both in the House and in the land.

I don't want to sound too alarmist here but the kind of regionalism that the electorate displayed in this election may only be a small step, but it is a step nonetheless, in the direction of the kind of tribal factionalism that we see around the world, but especially in Eastern Europe.

So the House, both as political institution and as a country, has a new batch of stewards. We have elected people to take care of the house, to insure its health. The fact that these people have essentially no new vision for what appropriate stewardship is all about bodes ill for the health of the social fabric of this country.

Little social concern

Political households are places of justice. That means that the stewards of the household have a special responsibility to make sure that everyone under their stewardship is cared for, but especially those who are the most vulnerable.

The campaign that resulted in the election of these stewards, however, was decidedly not concerned about the most vulnerable. Indeed, we heard more talk about needing to cut back on social programs in order to tackle the deficit than we heard about tax reform, corporate responsibility to the unemployed and the Canadian sense of care and responsibility.

Sometimes households have skeletons in their closets. Sometimes there are past injustices that are not redressed. This is the case in Canada when it comes to aboriginal peoples. They were even more invisible during the election than were the rest of Canada's poor. And with the Bloc Quebecois and the Reform Party in the House, together with the Liberal's pragmatic penchant for staying away from any issues that won't produce votes, it is likely that they will remain invisible (in the closet, if I might mix my metaphors!) in this House. I think that I can begin to hear their muffled cries already.

Rio came and went

But households are also in neighborhoods. We have a responsibility not only to the people who live in the house, we also must attend to the land, air and resources of the yard and maintain good relations with our neighbors. And again, these issues were not significantly up for debate during the election. It almost seems as if the environment has healed itself because it is clear that we need concern ourselves about it no longer.

Rio came and Rio went. And it was a great photo opportunity for world leaders, including Mr. Mulroney. But after the press went home and we got back to the real issues of Canadian politics it became apparent that this house and its elected stewards care little about our environment, especially if such care will not produce votes.

Well, if we care little about the poor, less about aboriginal peoples and even less about the environment, then I guess it isn't too surprising that how we relate to other folks in the neighborhood didn't find its way into the discussion either. When you are so preoccupied with your own debt it is pretty easy to forget that there are people in the world who make Canadian poor look wealthy. Raising any sense of Canada's international responsibilities would not be convenient or profitable during an election, would it.

Who lost?

But how we care for the poor, ensure justice for aboriginal peoples, act with environmental wisdom and fulfil international responsibilities is a true indication of what kind of a people we are. As a Christian, these are the kind of issues that I think should have been central to this election.

So who lost in this election? Did the Tories and the NDP lose? Yes they lost. But more importantly, the vulnerable, the aboriginal peoples, the environment and our poorest neighbors lost in this election. And that means that Canada lost this election.

"Unless the Lord builds the house, those who build it labor in vain."

Brian J. Walsh serves as the chair of Citizens for Public Justice, a Christian political research and advocacy organization. He is also senior member in Worldview Studies at the Institute for Christian Studies in Toronto.

Like the Lilies

A fake fireplace

I was just putting the casserole supper into the oven when the phone rang.

"Marian, it's Daina. How flexible are you in the next little while?"

"Pretty flexible," I said, thinking Daina was calling about a newsletter she wanted done.

"There's a networking dinner at The Old Mill. I would like you to be my guest. I'll pick you up in 10 minutes."

Dutch as I am, I found it difficult to turn down a free dinner at a classy restaurant, no matter how good my own casserole.

I hung up the phone, bounded upstairs, stripped out of my jeans and sweatshirt, hopped into the shower and 10 minutes later I was at the door in my best outfit, the epitome of a businesswoman.

I left a few supper instructions with 14-year-old Angela, and saying goodbye to the children and household routine, stepped into Daina's sporty white car with the sun roof and fancy cup holder. I didn't even notice my puzzled husband, Marty, turn into the driveway as we sped off.

Making dreams come true?

There were about 80 women at this "power" business dinner. Everyone was "networking" with a passion. I met accountants, real estate agents, an optometrist, an artist, a printer, communications specialists, health specialists and Susan, who sat directly across from me.

"I'm going to be a world-class motivational speaker," she said as she handed me her business card and slick brochure from the California company she represented.

Must be New Age, I thought as I slipped her material into the networking file folder I had received at the door.

The very next day Susan called me at home, "I wonder if we could network further over coffee? Did you get a chance to read the brochure?"

I had. It was all about making dreams come true. It talked about inspiring, empowering and transforming lives without hinting how.

"I found the brochure rather vague," I said. "You see I'm a Christian and...."

"So am I!" she exclaimed.

With that, I invited her to coffee at my home. I could always use some motivation. Then again, if Susan happened to be a Christian charmed by hokey New Age stuff it was my duty to rescue her, I reasoned.

Susan came with a pile of tapes and booklets and assured me the ideas behind this dynamic program were biblical. Her company simply felt it best not to mention God or Jesus. They didn't want to alienate a large portion of their potential market — those who don't want anything to do with Christianity.

She left the material with me for the weekend. I spent five hours listening to the tapes and reading the booklets. She was right: the ideas were based on biblical principles. And they were very motivating. I decided to become the greatest writer of all time.

On the other hand, I was being told I had within me the power to do anything and, what's more, I personally deserved the best of everything.

While considering this dynamic motivational material I came across Hebrews 13:9: "Do not be carried away by all kinds of strange teachings. It is good for our hearts to be strengthened by grace...."

Biblical principles without Jesus are like a fake fireplace.

Marian den Boer manages a desk-top publishing business from her home. She lives with her husband and five children in Hamilton, Ont.

Cinema summaries

Marian Van Til

Rudy

Rated PG
Stars Sean Astin, Ned Beatty, Charles S. Dutton, Lili Taylor, Robert Prosky
Directed by David Anspaugh

Rudy is based on the true story of a young man who dreamed of playing football for Notre Dame and who, through much sweat and perseverance, made his dream come true.

The reason the story is remarkable is that Dan Roediker ("Rudy") was a short kid with less-than-average athletic ability and only average academic ability. Nobody, including his family, thought he would ever be much good at anything but working in a Chicago steel mill like his father and brothers. Yet Roediker studied his way into not only being accepted as a student at Notre Dame (after three tries), but into graduating from the prestigious school as well (in 1976).

He studied because his real love was football. He worked his way into a spot on the practice squad of the famous "Fighting Irish" and finally got to suit up for a game and play the few remaining minutes with the big team.

Rudy's enthusiasm was so fierce that he became an inspiration to the much better athletes all around him. They not only wanted him to get a chance to play in a game that mattered, but carried him off the field after he had done so. (No other player has been afforded that honor since.)

While based on a real person and real events, the treatment the story is afforded is typical Hollywood "follow your dream" melodrama. Sean Astin does a good job as Rudy but he's not given much room to develop Rudy as a character. Ned Beatty does a nice turn as Rudy's dad; he's thoroughly believable as a conservative mill worker who is afraid his son's dreams will go up in smoke.

There's a fine line between obsession and hard work toward a particular goal. And where that line is drawn undoubtedly has — or should have — something to do with whether the goal is worthy or not.

It's hard (for this reviewer, at least) to identify with someone obsessed with playing football, for Notre Dame or not. And it's hard to justify the place that football has at a (still) Christian academic institution like Notre Dame, and in North American society, for that matter.

In the film, there are two scenes in which a black friend of Rudy's tries to get him to keep things in perspective — to relish the education he's getting, to realize that he has worth apart from his succeeding or failing at football, and to realize that football is, after all, only football. One suspects that the real Roediker was able to develop that perspective, but there's not enough of that balance in the film. Hollywood loves obsessions and always seems to try to make the most of them.

While there is, at times, a heartwarming-win-for-the-underdog feeling about this Hollywood portrayal of Rudy's unusual story, this film certainly scores no touchdowns as cinematic art, nor as family entertainment.

Peter and Marja are 'OUT'...
because they have no letters to answer.
PLEASE WRITE!

A Bronx Tale

Rated **AA**
Stars Robert De Niro, Chazz Palminteri, Lillo Brancato, Francis Capra, Taral Hicks
Screenplay by Chazz Palminteri, from his play
Directed by Robert De Niro

A Bronx Tale is another one of an increasing number of films which focus on the Italian-American urban subculture. It examines conflicting loyalties, waste of talent and ultimately lives, and the development (or not) of integrity.

However, this is not another inside-the-Mafia movie. It's a cautionary tale (based on playwright/actor Palminteri's own boyhood experience) of a boy's conflict between loyalty to his hardworking, "ordinary" father, and the allure of the wealth and power of a local mobster who sees day-to-day work as drudgery for the stupid.

Eight-year-old Calogero and his parents live upstairs and a few doors away from the bar where Sonny, the Mafia boss, hangs out with his henchmen and hangers-on. Calogero is fascinated by their forbidden world and slinks down to observe them every chance he gets. One day he's out on the street watching Sonny when two men begin to fight, seemingly over a parking space. The boy sees Sonny shoot one of the men dead.

When the police come and ask him to identify the killer, Calogero refuses to "rat" on Sonny. He senses he did the right thing, but he's confused. When he asks for assurances, his dad, Lorenzo (De Niro) tells him: "You did a good thing for a bad man."

Calogero would understand when he's older — both why Sonny is a bad man, and why it would have been perilous to tell the truth.

What price 'glory'?

Sonny develops a liking for the boy and gradually brings him into his circle, calling him "C," and sending him on errands for which he is well-paid. Lorenzo constantly warns his son that Sonny is not what he appears: "He's feared, not loved." But being feared looks like the better option to Calogero. Nor does he yet comprehend why his dad is always talking about how terrible it is to waste one's talent.

As Calogero becomes a teenager, he and the mobster develop more and more a father/son-like relationship, Sonny having no son of his own.

Sonny is a mobster but not a thug. He *knows* what he is, morally, and he knows he's living a way of death. Sonny warns C about the young thugs who are his (C's) friends. Sonny is torn between his fatherly feelings for C and his desire that the boy not turn out like himself, betraying Lorenzo's trust and values.

With such a plot, *A Bronx Tale* could quickly wallow in violent cliché. But it is full of character subtleties; these are very human beings portrayed by an ensemble of excellent, mostly neophyte actors.

Robert De Niro has shown us in many films that he's an exceptional actor. But *A Bronx Tale* is his first foray into acting *and* directing. His style obviously owes something to his friend Martin Scorcese, but contains his own vision at the same time. Not incidentally, he dedicates this film to his own late father. What also helps *A Bronx Tale* immensely is both Chazz Palminteri's competent adaptation of his play to the screen (not every good playwright is a good screenwriter) and his competent acting as Sonny.

While most CC readers are likely lightyears away from the social morés of this Italian subculture, the story is universal in the moral issues it examines. In fact, Wisdom's warning in Proverbs 1 is an uncannily apt summary of the point of *A Bronx Tale*: "My son, if sinners entice you, do not give in to them. If they say, 'Come along with us; let's lie in wait for someone's blood, let's waylay them alive, like the grave, and whole, like those who go down to the pit; we will get all sorts of valuable things and fill our houses with plunder; throw in your lot with us, and we will share a common purse' — my son, do not go along with them..., for they are swift to shed blood."

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Church Marian Van Til, page editor

Challenges of reaching children and youth to be raised at URBANA 93

MADISON, Wis. (IVCF) — The unique challenges and opportunities present in efforts to reach the world's children and youth with the gospel will be a focus of URBANA 93, Inter-Varsity Christian Fellowship's 17th triennial student mission convention, to be held at the University of Illinois in Urbana/Champaign, Dec. 27-31, 1993.

One third of the world's population is under the age of 15, and the Missions Advanced Research and Communications Center (MARC) estimates that more than 80 per cent of the world's young people are growing up in non-Christian settings or non-Christian homes.

And yet, says URBANA 93 director Dan Harrison, approximately 85 per cent of all people in North America who commit their lives to Jesus Christ do so between the ages of four and 14 years old.

"We want to help the students at URBANA 93 see how important and strategic it is to reach the world's children and youth with the gospel and expose them to the opportunities available," Harrison says.

Hindrances to children

Roxanne Grego, a missionary with Latin American Mission specializing in children's ministry, will speak at URBANA 93 on "God So Loves Children and Youth." She and her husband, Robert, work together teaching churches how to evangelize and disciple children. They also instruct them in how to create ongoing children's programs in their churches and communities.

Yet there are many hindrances to young people in need of or searching for faith in Jesus Christ, according to Bryant Myers, director of MARC. Hindrances include:

* *High mortality rates.* Every day, nearly 40,000 children under the age of five die. The greatest danger of death exists among youngsters in Africa, Brazil, Cambodia, Indonesia, the Middle East, South Asia and the Andean countries of South America.

* *Poverty.* Cities in the Two Thirds World are growing at a phenomenal rate. Consequently, urban slums are growing. Of the 600 million people living in urban slums today, more than 74 per cent are children and young people under the age of 24.

* *Rejection.* Millions of youngsters, particularly in Latin America and South America, are street children. Some statisticians believe that 100 million children (18 per cent of all children under the age of 15) live or work on city streets. The figure for Brazil, alone, is approximately seven million.

* *Exploitation.* An estimated 300 million children under 15 are being exploited for child labor, especially in Asia. Authorities recently discovered 6,000 children working in slave-like conditions in a Peruvian gold mine. As many as 126 million child laborers are working in India. In addition, there are an estimated 10 million youngsters caught up in the world's sex industry (child prostitution, sex tourism and pornography).

* *Gender bias.* The worst off are girls. Two-thirds of the world's 130 million children with no access to education are girls. In the Two Thirds World, girls consistently get less food, health care and education.

Whole gospel needed

What is the church to do? According to Myers, "radical transformation is required."

"Ethical and moral standards that value children and life must be re introduced into the governments, churches and business of this world," he asserts. "Greed... must be exposed and called to repentance. Lust must be publicly denounced and ended. And poverty, so acute that families are driven to treat their children as economic assets to be sold, must be eradicated."

"These actions are gospel business," Myers insists. "They are the business of Christian mission."

Grego agrees, stating that "those kids don't need professionals and they don't need theologians. What they need is someone to give them love," specifically the love of God.

URBANA 93 director Dan Harrison says that the convention will seek to educate students and potential missionaries about the plight of children worldwide and their desperate need to hear the gospel. But like Myers, Harrison believes that "anything less than a whole gospel is not enough."

"We must not present ourselves to others just speaking the gospel," Harrison explains. "We must present ourselves as servants of the gospel prepared to speak God's Word, but also prepared to wash their feet, give them bread and fish, heal their brokenness, and walk alongside them."

InterVarsity Christian Fellowship, an interdenominational campus ministry, has almost 800 chapters on both secular and Christian college campuses in the United States and Canada.

Are you a member of a "kurk"?

Bert Witvoet

The word "church" used to be pronounced with hard *cs*: *kurk*. This brings it more in line with the Scottish *kirk*, the Dutch *kerk* and the German *Kirche*.

I'm not a Greek scholar, but I read somewhere that all these words are derived from the Greek word *kuriake*, which means: that which belongs to the *kurios* or Lord.

So in order for us to be the church, we have to belong to the Lord. Simple, eh? A church is a church because it belongs to the Lord.

A church is not a church because people *say* they are the church. Nor is it a church because its members have discovered all kinds of reasons why *others* should not be called church. Nor can anyone lay claim to the designation because the group he belongs to has done all kinds of amazing things in the name of the Lord. And for sure, a church is not a church because it is a member of a certain denomination. Forget all that silly stuff that people use to give themselves validity.

No, a church is a church only when the Lord himself says, "You are mine. I know you. You are *kuriake*."

Vision 2000 Canada announces major mid-decade 1995 consultations

WATERLOO, Ont. (EFC) — Emerging from their biannual meeting held in late September, the national steering committee of Vision 2000 Canada made an announcement to the general council of the Evangelical Fellowship of Canada, that a unique series of mid-decade regional consultations will be employed from January to March in 1995 to develop a "state of the nation" report on what is occurring in evangelism in Canada during the '90s.

The eight regional consultations will result in a National Consultation on Evangelism (April 1995) for national church and parachurch leaders and special television presentations to be broadcast (May 1995) to churches across Canada for use with discussion guides.

Vision 2000 Canada, which represents the co-operation of more than 80 denominations and parachurch ministries, launched this decade of evangelism in 1990 with the National Leadership Consultation on Evangelism in Ottawa. Many leaders will recall the extraordinary response to the consultation and the tremendous sense of unity, commitment and vision for evangelism that emerged from this event. Leaders were challenged and responded with a stronger desire than ever to make this a decade of evangelism.

Each regional and national consultation will be designed to inspire God's people with hope through what God is doing in evangelism across the nation; inform God's people of the tremendous opportunities for increased commitment to evangelism; instruct God's people in contemporary evangelism through national and regional speakers; identify specific action steps God's people can personally take in evangelism.

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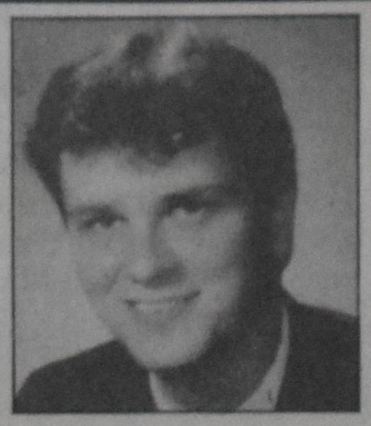

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Word and Spirit

Andrew Kuyvenhoven

We must be holy because God is holy

The big difference between God and people is that he is holy and we are not. This difference creates a barrier like a 2000-volt electrical fence. Any effort on the part of sinful human beings to cross the barrier results in electrocution. And when God comes across the barrier, sinful people cringe with fear.

Adam hid when he had sinned ("I heard you in the garden and I was afraid") and since that day people have dreaded God's appearance. "I am ruined," cried Isaiah. "For I am a man of unclean lips and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty" (Isaiah 6:5).

But God does not want to maintain the deadly barrier between himself and his domain on the one side, and earthly people and the rest of creation on the other side. God still wants to walk and talk with people "in the cool of the day" (Gen. 3:8). But God remains God. And God is holy.

Outpost with our borders

So God chose a people on our side of the border. They were to be the "people of God," ready for communion with God himself. The condition was and is that they become holy like the God who chose them. "Be holy because I am holy." The Lord said it repeatedly to Israel (Lev. 11:44, 19:2) but he also said it to his people of the New Covenant (1 Pt. 1:15). They must be royal priests and form a set-apart people, a "holy nation" (Ex. 19:6, Peter 2:9).

In the kindergarten stage of our training to be God's holy people, the Lord said, "You must distinguish between the holy and the common, between the clean and the unclean" (Lev. 10:10).

Today, the orthodox Jews in Toronto, New York, Miami and Tel Aviv still live by that first and ancient lesson. Their holy day is the Sabbath and they eat only "kosher" foods. We are related to them because their God is our God, the holy One of Israel. But they are still in the kindergarten stage. They need to be taught by Rabbi Yeshua (Jesus) who says (with some exasperation), "Are you so dull? Don't you see that nothing that enters a man from the outside can make him unclean? ...But what comes out of a man is what makes him unclean!" (Mark 7:18-20). The human heart is the source of pollution.

Exterior cleansing inadequate

Today we must grow up and be holy because God is holy. We still have some rituals and teaching aids. We have holy baptism and the holy supper and we observe the Lord's Day. But we don't get holy via holy water. And you don't get cleaner, as some seem to think, when the baptismal font gets deeper.

What we need is the blood of Christ and the life of Christ. Then we are washed, God's holiness is in us, and we may eat from all the trees in the garden, while every day is a holy day. "For everything God created is good and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer" (1 Tim. 4:5).

Andrew Kuyvenhoven is a retired Christian Reformed pastor. He lives in Grand Rapids, Mich.

Lutherans and Catholics mend some ecumenical breaches

THE VATICAN, Italy (REC) — A year ago, a controversial letter from the Vatican to Roman Catholic bishops caused a sharp reaction from Protestant ecumenical workers. Both the World Council of Churches and the Lutheran World Federation called the letter a set back and said it was contrary to the spirit of the Second Vatican Council.

Recently, there have been welcome signs from the Vatican, according to LWF ecumenical officer Eugene Brand. Brand noted that an article appeared in the Vatican's paper, *L'Osservatore Romano*, in June that reinterpreted the letter. According to the article, the letter focused on the Eucharist rather than the primacy of the pope. Moreover, Brand said, the appearance of the new ecumenical directory provides an authoritative Catholic view of the Christian communion.

Other signs of friendly relations were the participation of Cardinal Edward Cassidy in the 400th Anniversary celebrations of the Church of the Pontifical Council for the Promotion of Christian Unity, the Catholic Church agency for ecumenical relations. During the celebrations, Cassidy said the dialogue with the Lutheran churches in Norway and Sweden was ready to tackle the most difficult issues of ministry and meaning of the church. These conversations will cover questions of apostolic succession and the meaning of the denominations. Cassidy said he could now say the purpose of the dialogue was "nothing less than full visible unity."

Dutch Liberated Reformed approve women voting

The Netherlands (REC) — The synod of the Gereformeerde Kerk in Nederland (Vrijgemaakt) [Liberated Reformed Churches in the Netherlands] recently approved a proposal to allow women in their congregations to vote. The proposal that the vote should not be withheld from women came with a study report justifying the choice. Although some points of the report were challenged, no delegate spoke against the motion. The debate drew more than average interest. Many came for what they thought would be a heated debate. Instead they witnessed a moderate discussion.

The Liberated Reformed are a group of churches expelled from the Reformed Churches in the Netherlands in 1944.

Danish Lutherans won't combat reincarnation beliefs

COPENHAGEN, Denmark (REC) — The chair of the board of a Centre for Dialogue in Denmark, Johannes Aagaard, has called for action against a deacon and another member of a church council because they believe in reincarnation. The deacon is a member of the "Toward the Light" movement, which denies the Christian faith, while the other council member is in the Scientology movement.

Aagaard wrote to the Danish government Church Affairs Minister and to the Lutheran bishop. The minister would not intervene, saying "if one is good enough to be a member of the Church of Denmark, one is good enough to be elected to a parish council." The local parish must declare when membership has ceased.

Aagaard argued there is a legal provision against joining another religious community or being rebaptized. The penalty is loss of membership.

The news service of the Lutheran Church in Denmark pointed out that a recent survey found that only 20 per cent of church members believe in resurrection, while 14 per cent believe in reincarnation. For regular attenders the percentages are 62 per cent and 10 per cent respectively. Among younger members, ages 18-30, 18 per cent believe in reincarnation and only 15 per cent in resurrection.

Cash prizes for Christian poets

TORONTO (EFC) — Canadian Christian poets now have something to rhyme about.

The God Uses Ink (Ontario) Christian writing competition, administered by *Faith Today* magazine and partly sponsored by CC, will extend to include poetry for the first time this year.

Winners will be awarded cash prizes at the annual conference next June at Redeemer College in Ancaster, Ont. Prizes are $150 for books and $100 for the other categories.

The competition is open to Canadian writers regardless of where they live or where the material was published. Entry deadline is Jan. 31, 1994. For entry forms, send a request with a self-addressed stamped envelope to God Uses Ink awards, *Faith Today*, Box 8800, Station B, Willowdale, Ont., M2K 2R6.

A western God Uses Ink conference is scheduled for May at Briercrest Schools in Saskatchewan.

What is it about spreading manure that satisfies?

Curt Gesch

Once I led a workshop that attempted to show how one could find pleasure in ordinary, unglamorous activities. It began with the following light-hearted story:

Once a younger, gentler, and still-better-looking version of myself was wandering through the fields near Ladner, B.C., accompanied by dog, gun and my thoughts. (The first two were good companions; the third, sometimes problematic.) To the north was the ankle-high grass of a friend's new seeding (we'll call him Bill); to the south, the smooth green acres of another friend (call him Bob). In the middle, a ditch and hedge-row where one might presumably find the last pheasant left in the lower mainland.

Stalking along the hedge, I heard the sound of a tractor: it was Bill, pulling his mammoth manure spreader, and just entering his field. Deciding not to alarm him, I hid in the ditch — which also put me out of reach of his liquid gold. As he passed me in the cab of his Ford TW-20, I was surprised to hear Bill's tenor voice singing at the top of his lungs. If I remember correctly it was "Put a Little Love in Your Heart."

Meanwhile, another tractor approached the southern field — Bob and *his* mammoth spreader. Now Bob is a good friend of mine who knows many songs but sings only a few — one is "House of the Rising Sun," I recall. I'm sure that a good sing-song is just about the last thing Bob would choose for his night out.

Nevertheless, as his big Ford pulling his spreader approached, I heard Bob singing in one key or another at the top of his lungs. It sounded to me like "Now with Joyful Exultation" — Psalm 95.

And there I was, flabbergasted. Is this what people did for fun — spreading manure? Why else the smiling faces, the spirited singing? As I pondered the wisdom to be gleaned, I also pondered the fact that both spreaders had reached the ends of their respective fields. They had turned to make a pass close to the opposite sides of the ditch and hedge, had begun spraying and were approaching my cleverly concealed position rapidly.

With joyless apprehension, I revealed myself to them and promised never to reveal their operatic skills to anyone upon pain of sprinkling and then total immersion in that sacramental essence that brings richness and life to many.

Why sing?

After I had told that story, I continued with my speech:

So there you have the parable of the two turd hearses: an unheavenly story with a very earthly meaning. But I'm still left with the question: Is spreading manure something people do for fun?

Apparently I'm in good company. The writer of Ecclesiastes pondered a similar question: What makes life meaningful (Eccl. 1:2-11)?

The preacher looked in a number of places to find something meaningful. He looked at wisdom, knowledge and insight (1:12-18; 2:12-17); at wealth, wine, women and song (2:1-9); at fame, success and a good name (2:18-23; 4:13-16). All these he weighed in the balances and found wanting.

Paradoxically, the preacher tells us that there is satisfaction to be found in eating and drinking and doing one's daily work. The key to his satisfaction seems to lie in one phrase: "This, too, I see, is from the hand of God" (2:24; 3:13). Calvin Seerveld versifies this passage in the following way: "God's gift it is to eat and drink, to find true joy in labor. No matter what someone may think, what God does lasts forever."

The key to a meaningful existence is living in relationship with God. Even ordinary, unglamorous activities become meaningful when done out of a living relationship with God, says the preacher.

That's what I said during the workshop I led. So far, so good. The presentation was well-received, the laughter welcome, the compliments graciously accepted. But I did not suspect that I would soon have plenty of time — about 24 hours a day — in which to find pleasure in ordinary, unglamorous activities. I found myself, in short, ill and unemployed, with a tendency toward depression.

What to do when one cannot practise one's trade (teaching, leading workshops)? I had an advantage: a neighboring farmer who graciously allowed me to chain harrow his fields, pick rocks, dispose of his surplus cats, pound fence posts, and — you guessed it — spread manure. Actually it is better to call it "smearing" manure.

An 'ordinary' delight

You see..., Telkwa, B.C., in the northern Bulkley Valley is not lush Ladner in the lower mainland. And — except for those owned by a few lucky farmers — liquid manure spreader systems are rare. Neanderthal turd-hearse methods mark our valley. So what I recently found myself participating in was a rather common autumn rite: smearing manure.

If you don't know what smearing manure involves, remember that it's a long haul to spread manure in our half-section-and-larger farms. So many area farmers haul dumptruck loads to the field and then distribute the piles with their loader, a tractor with blade or even a bulldozer. The manure isn't spread so much as smeared across the field.

There is something very satisfying about this job. What it is is not so easy to say. It might be a fall sky, the sound of geese or swarming flocks of crows. Perhaps the lack of any pretension, pretension being difficult to maintain when one is performing such an elemental task. Maybe it is the good, stewardly feeling of returning fertility and fibre to the fields.

Children who play in sandboxes or mud puddles may have a better explanation yet. And me? I felt like someone who had found something: perhaps a key?

At any rate, I found myself singing.

Curt Gesch lives in Telkwa, B.C.

Worlds apart:
Two visions of education
(Part-IV)

R. Ray Klapwyk

The kind of society we are is determined to a large extent by the kind of education our children receive at home, in school and in church. The two school communities which I have described in Parts 1-3 of this series *both* profess the biblically normative character of education and emphatically reject secular beliefs and practices. Yet they appear to operate according to contradictory visions of education, and their programs, in fact, promote two entirely different views of society. How can this be?

Let us briefly examine how a school community's educational vision statement relates to the classroom practices of teachers and students. There may be general consensus in a school community on an educational vision statement, but teachers and students are entrusted to implement the vision in the school as they deem appropriate. It is possible for teachers to accept the same "vision statement" while interpreting and implementing it in contradictory ways. This explains, in my view, why members of the Beacon School community and those of the Stratford Christian School community both claim to submit to biblical norms and yet offer different educational programs.

A nebulous world

To carry the argument a step further, I maintain that the *goals of education are unclear*. That is, we formulate statements of educational vision which unite us as Christians but do not prescribe specific educational aims which can easily be measured and compared by conventional methods of evaluation. Furthermore, *the technology for implementing educational goals is unclear*. We may agree what general direction our teaching and learning should take, but we usually leave the selection of teaching strategies to the teacher. Teaching is not only a science but also an art.

"Vision" in George McKey's classroom.

The Beacon School community is located within a few miles of the Stratford Christian School community. Both schools are members of the same organization of Christian school associations. Yet these two school communities are "worlds apart" in the ways they implement their educational visions. In both communities, insiders would say: "What we do in our school has clear goals, and our teachers know precisely how to implement them." A visitor from the outside, however, would soon notice contradictory visions and practices.

Differences between the visions and practices in schools also illustrate an important pedagogical principle of which I have become increasingly aware since my earlier writing about Christian curriculum in the *Christian School Herald* during the late 1960s.

In my youthful enthusiasm, I firmly believed that certain knowledge about creation, like knowledge about the Creator, can be discovered by the careful investigations of the inspired believer. Since then, I have become more cautious and humble in my approach to the certainty of knowledge. In this life we "see but a poor reflection as in a mirror" (1 Cor. 13:12). Although we treat students of whatever ability "as persons who bear God's image and have a place in his plan" (Contemporary Testimony, par. 50), we give them freedom to discover for themselves what their place in God's plan is. And God's plan is not completely known to us in every detail.

Two lessons

Two fundamental lessons can be learned from the illustrations of schooling in Beacon School and Stratford Christian School. In the first place, they stress the importance of a *community* for developing an educational vision and for deciding on its implementation. If the goals of education are unclear (because they are abstract) and the technology is also unclear (because teaching is an art), the unifying principle is not the "truth" about the "one best way" of doing things, but the common commitment of the members of the community. It is therefore very important that all parents, teachers and students fully participate in the affairs of the school community and ensure its effectiveness in directing the school's program.

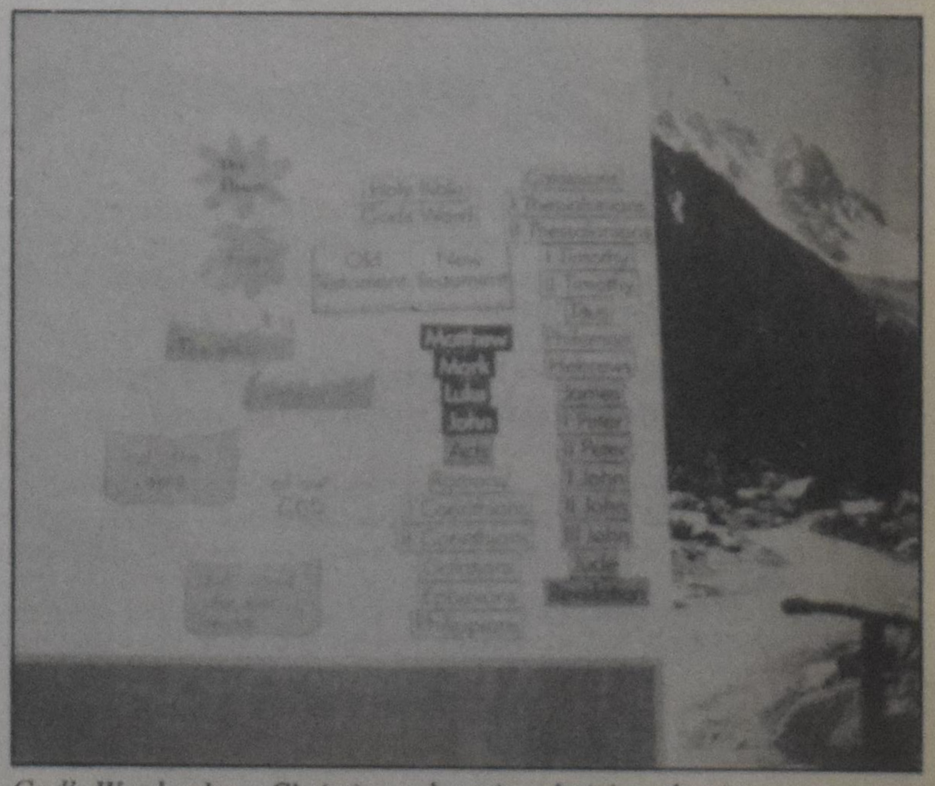
Some private schools evoke the images of Stratford Christian School — the "hothouse" and the "yielded self." Others, like Beacon School, promote individual initiative, competition and rationality. The question should not be: "Should my children attend a public school or a Christian school?" Instead, the question should be: "What kind of school should my children attend?" By actively participating in the affairs of the school community, parents discover what kind of education their children receive. And the future of parental involvement in Christian schools is bright. As Stronks and Vreugdenhil note in their insightful booklet *Hallmarks of Christian Schooling* (Ontario Alliance of Christian Schools, 1992, p. 83): "The adoption of the ideals of Christian education by a new generation of committed and articulate parents gives much reason for thanksgiving and hope for the future."

The second lesson is that we must distinguish between "vision" and "practice." As the theories of Beacon School and Stratford Christian School show, two communities might well formulate similar statements of educational vision while their school assemblies and classrooms may in practice be very different. For parents and teachers, the obvious implication of this lesson is that it is not enough to be critical of "secular" trends or to assume that a well-worded mission statement is a guarantee of truly Christian education. What is needed is a celebration of the legacy which the community was established to preserve, and at the same time an ongoing search for new understandings about the implications of that legacy for daily practice.

The decision about what kind of school our children attend is very important because it will determine the kind of society in which they will participate as adults. What is the educational vision of your child's school? How is that educational vision implemented? Does membership in your school community involve security and certainty? Does your school community promote honest inquiry into God's plan for life?

In his study of Amish culture, D.B. Kraybill pleads for a "middle ground, a social order that anchors the individual in a larger body and at the same time applauds choice and creative expression." This is the challenge faced by every family, school and church.

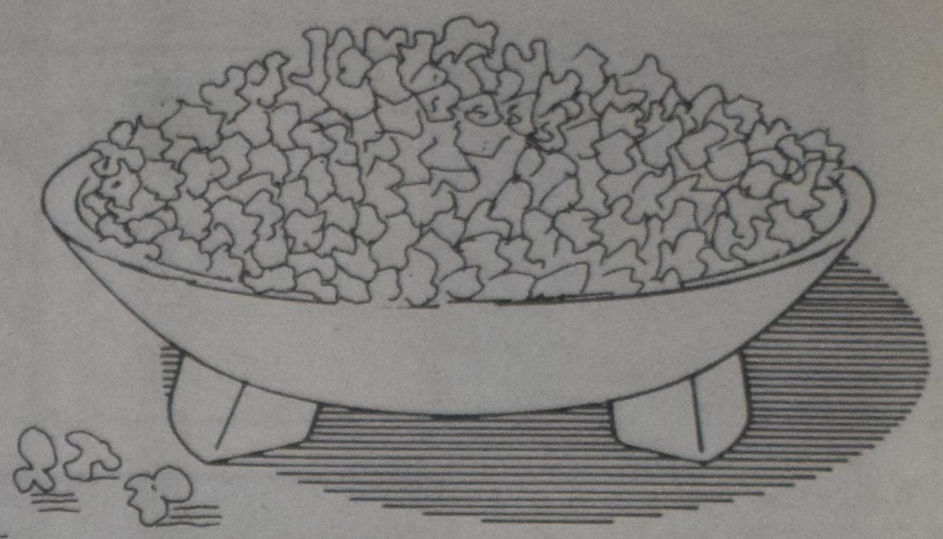
Ray Klapwyk is working on a doctoral dissertation at Washington University in Pullman, Wash. His dissertation deals with the ceremonial aspects of schooling.



God's Word, where Christian educational visions begin.

Health

Give thanks for popcorn



BERKELEY, Calif. — Corn originated on this continent, and popcorn (one of five types of corn) was probably the first type grown. The Aztecs, among many other peoples, used it both as food and as decoration. At the first Thanksgiving feast at Plymouth in 1621, Massasoit, leader of the Wampanoags, contributed popped corn as a postprandial treat. Popcorn pops because the kernel contains a tiny amount of moisture that, when heated, softens the starch inside the grain and then, as the temperature approaches the boiling point, turns to steam and explodes the kernel, forcing the starch to expand. The porous popcorn absorbs some of the oil it's heated in, and most people add melted butter or margarine. Commercial popcorn, including the kind you buy at the movies, is often popped in coconut oil (high in saturated fat), and the "butter" is usually a butter flavoring in a soybean-oil base.

Low-fat snack

But popcorn need not be popped in oil and can easily be prepared as a low-calorie, fat-free snack. A four-cup serving (one ounce) of plain popped popcorn has only 100 calories and one gram of fat. It provides four grams of fibre, as well as some iron and niacin. By contrast, an ounce of potato chips (only 15 chips) typically contains 170 calories and 10 grams of fat.

Besides the already-popped popcorn, there are preseasoned, "ready -to-pop" products, including packets of popcorn designed for microwave ovens. Most of these are high in fat and sodium. But plain old generic popcorn is as ready-to-pop as anything. You can use a hot-air popper or the microwave. For the latter, you'll need a microwave-safe container; specially designed plastic containers and ~~line~~ reusable paper bags are inexpensive. Some people use plain paper bags, but this is not recommended because of the danger of overheating and fire.

If unadorned popcorn is not your bag, you can add such seasonings as paprika, chili powder, or cinnamon with a little sugar, or grated Parmesan cheese. The trouble is, of course, that these additions don't stick to the dry popcorn very well. Before removing the popped corn from the bag or popping container, try spraying it very lightly with a vegetable-oil spray or add a teaspoon of oil or melted butter, then toss it with the seasonings. Another idea is to make a popcorn trail mix: to plain popcorn, add some dried fruits such as raisins or chopped apricots.

From "UC Berkeley Wellness Letter," November 1993, with permission.

Beer goes natural

Marian Van Til

TORONTO — Molson Breweries has announced that it will quit putting preservatives in its beer. The trend toward the "natural" in food and drink, asked for by consumers, is responsible for Molson's move. Some also see it as the huge brewery's means of siphoning back some of the business it has lost to the now very popular microbreweries which have sprung up across the country and across the U.S. Microbreweries are local ventures which create one or a few natural beers, each with a distinctive taste.

The Labatt company says that most of its products are already preservative-free. Preservatives have been used by Labatt and Molson to prevent oxidization, which makes beer taste stale. The large brewers believed such a process was necessary because their beers are shipped long distances and are not consumed immediately. The brewers have now found natural ways to prevent oxidization, eliminating the need for chemical antioxidants.

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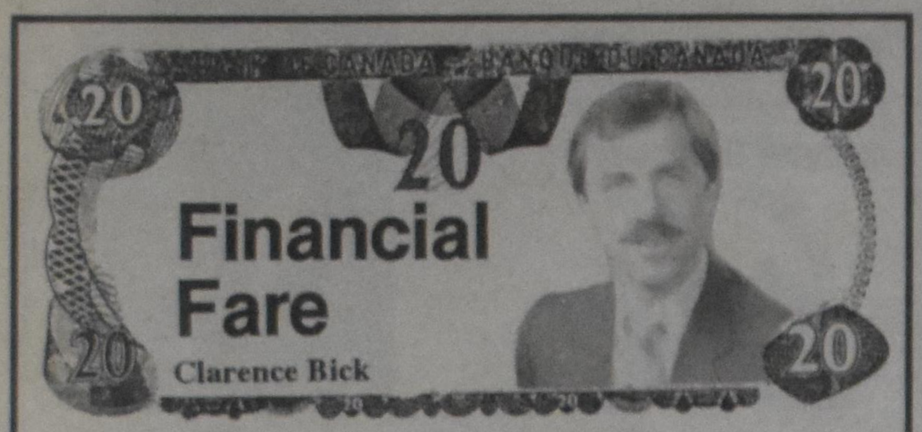

Don't forget spousal RRSPs

Many people know that upfront tax deduction and tax-free compounding combine to make the RRSP a powerful tool to enhance wealth and save for retirement. However, many people forget to use one of the best income splitting devices yet available, spousal RRSPs.

The concept is simple. The same tax deduction for contributions applies, but when the RRSP is brought back into income in the future, there will likely be less tax to pay.

The RRSP contribution limit for any income earner controls one's total RRSP contributions. Contributions can be made to a personal RRSP or to a spousal RRSP, or both, as long as the total does not exceed the contribution limit.

The benefit of using a spousal RRSP comes in the later years, especially if the contributing spouse is expected to have income in a higher tax bracket than the other spouse.

Fairly typical couple

Consider the case of a fairly typical couple in their late 40s or early 50s. The husband has a full-time career and the wife is just now going back to work part-time after being home with the family for a number of years. They want to be financially independent, that is, able to retire, at age 60.

Because contributions to the Canada Pension Plan have been made for a limited number of years, the wife will be collecting only a partial income from Canada Pension Plan. The husband will not only collect full CPP, but will also have a substantial pension from work. His marginal tax rate would be 42 percent, whereas his wife would have a marginal tax rate of 25 percent. When an income is received from an RRSP or a maturity option such as an annuity or RRIF, the income is taxable. In this instance the tax on the wife's income from the spousal RRSP would be 17 percent less than the husband would have paid on a personal RRSP.

Couples who are already retired and receiving qualified pension income can also benefit from spousal RRSPs. For 1993 and 1994 pensioners can contribute up to $6,000 of their annual pension to a spousal RRSP. In many cases the spouse receiving the pension is in the higher tax bracket. By contributing the $6,000 the income has been passed over to the lower taxed spouse.

In the situation where both spouses are receiving pension income, both of them can make a spousal contribution. While this may not necessarily move income over to the partner with a lower tax rate, it will defer tax on this $6,000.

Three-year rule

It is important to account for the three-year attribution rule. This rule states that if the money is withdrawn from a spousal RRSP within three years of the last contribution (to any spousal RRSP), the income may be taxed in the hands of the contributing spouse. This means planning your income from RRSP so that a spousal RRSP is not needed for income within three years, or not taking more than the minimum income allowable from an RRSP.

Pensioners over the age of 71 can make a spousal contribution to the RRSP of a spouse under the age of 71.

Clarence Bick is a financial planner in Ancaster.

Terms of new series Canada Savings Bonds 'attractive'

Marian Van Til

OTTAWA — Finance Canada announced recently that the 1993 series (S48) of Canada Savings Bonds will provide investors 4.25 per cent for the first year. The government says that's an "attractive" rate because it's "competitive with similar [investments] currently available while at the same time ... is cost-effective compared to rates on other short-term government borrowing."

The rate of return for each of the next 11 years to maturity will be set each year when details of a new series are announced.

The Minister of Finance says savings bonds play an important role in "government debt operations" and are a principal means of "facilitating widespread retail distribution of the government's debt." Canada Savings Bonds' distinctive feature is their "instant cashability, which has proved to be a real value to investors."

Mennonites look at U.S. poor

AKRON, Pa. (MCC) — "How many are poor?" The U.S. Domestic Needs Packet now available from the Mennonite Central Committee (MCC) addresses this question, while taking a closer look at needs in the United States and their root causes. The packet looks at poverty, unemployment, homelessness and hunger and their effects on the nearly 35 million Americans who experience them.

The packet includes back-background information about current economic conditions, accounts of MCC U.S. programs and congregational and individual responses, worship materials, a resource list and MCC program brochures. Some materials are suitable for church bulletins, newsletters and in talks, and four bulletin inserts are included.

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CC will keep the photos on file and will pay the photographer if and when the print is chosen for publication.

A familiar sight at this time of year: one of a flock of Canada geese which has stopped to rest and "refuel" on the way south to its winter habitat.

PHOTO: DUCKS UNLIMITED CANADA

Books/Meditation

The church as healing community

Healing Community, by Karin Granberg-Michaelson. World Council of Churches Publications, Geneva (in Canada available from Anglican Book Centre, Toronto). 1991. ISBN 2-8254-1039-X. Softcover, 112 pp., $12.25. Reviewed by Nell DeBoer, hospital chaplain in Toronto.

Karin Granberg-Michaelson is very well qualified to write about a Christian "healing community," both from her personal interest and training and from her experience with healing communities in various parts of the world. In addition to this, much insight in this book comes from a 12-year study by the Christian Medical Commission of the World Council of Churches on health, healing and wholeness, and from the author's contact with leaders of healing communities around the world.

A healing community is a basic human need which the church is in a unique position to provide in our wounded world. The local congregation is challenged to become a place of healing by becoming an extended family whose members work together in response to the pressing needs of our society. Healing is dealt with in the broad sense, reflecting the interconnectedness of the physical, mental, social and spiritual aspects of our being and of God's design for our health and wholeness.

Many of the experiences in community which Granberg-Michaelson writes about come from those healing communities that were set up specifically as such, particularly during the 1960s and 1970s as a result of disenchantment with the established church. However, the book is focused very much toward encouraging the church to enhance its ministry toward becoming a true healing community.

How to become healers

The basis for healing communities comes from the understanding that God created us to live in community, and from a deep desire to live the gospels seriously in an age of fragmentation and individualization. The early church in Acts then becomes a model for what a healing community could be. Some of the prerequisites are Bible study and prayer, resulting in goal setting and action in response to needs, and resulting too in servant leadership and in recognizing and using the spiritual gifts of all God's people.

Granberg-Michaelson's book has chapters on becoming healing communities (locally and globally), on biblical origins and on the emerging, thriving and sometimes dying of healing communities which the author has experienced. The book concludes with "What Makes a Church a Healing Community," and a liturgy for a healing service from the World Council of Churches.

I found *Healing Community* interesting and encouraging as well as easy to read. It could be a good resource for the local church library and lends itself well to being studied by a church school, cell, or Bible study group that is eager to enhance the church's ministry to our needy world.

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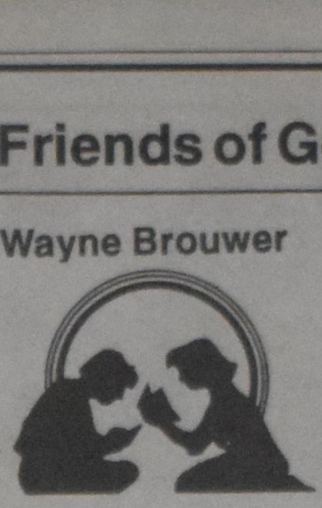

Wisdom

"If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him" (James 1:5).

In H.G. Wells' tale "The Queer Story of Brownlow's Newspaper," a Mr. Brownlow returns to his apartment at the end of work and sits down to read his evening paper. However, the wrapping on the paper seems strange and the address indicates an Evan O'Hara at that residence. Brownlow assumes there's been a minor mix-up, with Mr. O'Hara getting *his* newspaper. So he feels free to read this one.

But soon he's caught by the strangeness of the paper. The feel is different, the photos are in color and the news doesn't make sense. Then he checks the date: Nov. 10, 1971! Forty years into the future!

Instant insight

He reads on with growing interest and amusement. The world is governed by something called a federal board. Fashions have changed. Environmental concerns and conservation are important priorities. He thinks the whole thing is a hoax, cleverly fobbed off on him. Still, in the middle of the night it plagues him, and he tears out a section to show to his friend in the morning.

When he wakes, however, the cleaning woman is there. She's thrown out the paper and it was taken away with the garbage two hours ago! Only a scrap remains.

Wells ends his story there, leaving the reader with a sense of uneasy speculation. Is there a wisdom which transcends time? Does *Someone* in the universe know what's going on?

Infrequent intelligence

Obviously, wisdom is in shorter supply than we might hope. Question period at Parliament breeds little hope that great wisdom is at work in government. Marriages begin in confidence but too often end in hollow suggestions that "we made a mistake." My Grandpa used to shake his head and say, "We get too soon old and too late smart!"

James' letter is something of a New Testament version of Proverbs. What he says about wisdom fits well with that earlier collection. Most of the Proverbs are maxims and sayings which summarize clear-headed approaches to living. But the first nine chapters of that book stage a contest. Two women ("Wisdom" and "folly" are both feminine nouns in the Hebrew language) attempt to woo the author's coming-of-age son. What makes Wisdom a winner is not so much that she can bring wealth or power or fame; rather, Wisdom's great asset is her link to divine love.

Winsome wisdom

Intelligence can be brittle and harsh; experience can make one mean and spiteful. But true wisdom is rooted in divine goodness and mercy. It is not as focused on facts and figures as it is on relationships and healing.

Tests and examinations for knowledge of the intellect can serve to "find fault." But a relationship of significance with God goes beyond "finding fault" to encouragement. That's why, as the opening of Proverbs suggests, "The fear of the Lord is the beginning of wisdom."

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

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Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Marriages

KNEVEL-PERSSON:

On Sept. 18, 1993, we celebrated the marriage of

ALMYRA KNEVEL
and
LEIF PERSSON

in Bjarnum, Sweden.

Almyra is the daughter of Joanne Knevel-Hertner, Aylmer, Ont., and the late Hendrik Knevel. Leif is the son of Arne and Ingrid Persson, Bjarnum, Sweden. We wish them the Lord's richest blessings in their life together.

Address: Plommonvagen 18, 22355 Lund, Sweden.

Birthdays

DYKSTRA:

Garijp, Fr. Beamsville
1918 November 20 1993

"The joy of the Lord is my strength."

With great joy and thankfulness to the Lord, we wish to announce the 75th birthday of our Mother, Beppe, and Oer-Beppe,

MAAIKE DYKSTRA
(nee DE HAAN)

Her thankful children, grandchildren and great-grandchildren:

Chuck & Corrie Dykstra
Sanya & Al (Lia), Eneka & John (Felicia), Gisele & George Mechelse, Joel, John-Michael, Mary & Len (Aaron, Desirae)
Frances & Mike Bylsma
Marjorie, Brian, Mark
Allen Dykstra & Jane Dykstra
Renee & Mike Gerard, Allen Jr.
Marty & Mary-Ann Dykstra
Marten, Amanda, Nicolai
Teresa Shepherd
Jason, Vanessa
Shirley & Brian Stouck
Linda, Daniel, Erin
Ray & Joanne Dykstra
Joseph, Raymond Jr.
Frank & Gail Dykstra
Kendle
George & Donna Dykstra
Kristen, Lucas
Bob & Lorraine Dykstra
Angela, Sarah, Jordan, Kailey
Gretha & Bryan Spielmacher
Wendy Dykstra
Jane & Gerard Dawe
Veronica & Gary Warden
Ed Dykstra & Kelly Bigger

There will be an open house in her honor on Nov. 20, 1993, D.V., at First Baptist Church, 4264 Mountain Street, Beamsville, Ont., from 2-5 p.m. See you there!

Employment Wanted

Female, 23 years old, is looking for a full-time **job on a dairy farm** in Southern or Central Ontario. Must be a Christian home. Experienced.

Call (519) 335-6116

Anniversaries

Nieuw Amsterdam Burlington
Drenthe Ontario
1938 November 25 1993

"Blessed are the people whose God is the Lord" (Ps. 144:15b).

With thankfulness to the Lord we joyfully announce the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,

DIRK and RIEK WESSELING
(nee MOES)

We pray that the Lord will continue to keep you in his loving care. With love from your family:

Christine & Martin Herrewynen — Burlington, Ont.
Jane & Paul Herrewynen — Simcoe, Ont.
Ralph Wesseling — Oshawa, Ont.
Connie & Chris Snoek — Ottawa, Ont.
Alice & Bob Van Wingerden — Burlington, Ont.
Henry & Janet Wesseling — Delhi, Ont.
Diane & Harv Geerlinks — Georgetown, Ont.

Congratulations Oma and Opa from 27 grandchildren and six great-grandchildren.

An open house/reception will be held on Saturday, Nov. 20, 1993, at 7:30 p.m., in the Fellowship Hall of Faith Chr. Ref. Church, 2265 Mountainside Drive, Burlington, Ont.

Best wishes only please!

Home address: 2257 Sheffield Drive, Burlington, ON L7P 2X2

Anniversaries

Congratulations to Dirk and Riek Wesseling (nee Moes) on the occasion of their 55th wedding anniversary!

Anniversaries

1953 December 2 1993
40th Anniversary

"We too will serve the Lord, because he is our God" (Josh. 24:18b).

We are very thankful to God for his faithfulness to our parents and grandparents,

CORNELIS and JOHANNA PRINS
(nee GRAVES)

Mary & Rene Hebers
Liz, James, Amanda
George & Ann Prins
Micheal, Lisa, Christine
Joanne & Harvey Hazelaar
Aaron, Janine, Alissa
Dorothy & Lew Hazelaar
Jonathan, William, David, Kevin
Jeannette Prins
Nicole
Arlene & Greg Musselman
Matthew, Sara, Linnea
Liz & Tim Coehoorn
Trevor, Cory, Nathan, Adam
Barry Prins

Home address: 24 Rosshaven Cres. S.E., Medicine Hat, AB T1B 2L9

For Rent

For rent: **28' motorhome.** Go to a warmer climate for a winter break. For information call:

(905) 985-7891

Anniversaries

1943 November 25 1993

"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God" (Ps. 146:5).

With thanks and praise to the Lord we celebrate the 50th wedding anniversary of

GERRIT and MAATJE
VAN 't FOORT
(JANSEN)

Congratulations and love from:

Martin & Wilma Mudde
Gerry & Marsha, Terence, Brenda, Jamie, Kaz
Al & Betty Seminowicz
Chris, David, Emily
Tymen Van 't Foort — in heaven since infancy
Tena Van 't Foort
Tama Cross
Dan & Linda Hubert
Melanie, Lisa
Tim & Joanne Van 't Foort
Jodi, Nicole, Justin
Ginus & Margaret Joldersma
Erin, Kevin
Harry & Lena Van 't Foort
Scott, Gregory, Julie

And hugs and kisses from Steven, Michael, Sarah.

Open house on Saturday Nov. 27, 1993, from 2-4 p.m., at the Lion's Hall, Mill St., Winchester, Ont.

Home address: R.R. #1, Chesterville, ON K0C 1H0

Obituaries

Quite suddenly the Lord called home, on Sept. 25, 1993,

ROEL (RALPH) HOEKSTRA

at the age of 83.

He was predeceased by his wife Wytske Petrusma in 1987.

Dear Heit of:

Frances & Ido Nydam — Chatham, Ont.
Peter & Audrey Hoekstra — Georgetown, Ont.
Arthur & Margo Hoekstra — Guelph, Ont.

Dear Pake of 12 grandchildren and 13 great-grandchildren.

Funeral service was held on Sept. 27, 1993 in Grace Chr. Ref. Church, Chatham, Ont., with Rev. W. Postman officiating.

Psalm 91.

Correspondence address: R.R. #6, Chatham, ON N7M 5J6

The Lord took, then gave.

The day after the funeral, the Lord gave new life to a precious baby boy,

DANIAL ROEL

to Ron and Peggy Nydam (nee Watson).

A brother for Rebecca and grandson for Ido and Frances Nydam, and Jack and Marlene Watson.

The Lord be praised.

Classifieds

Obituaries

Hoogkerk, Gr. Strathroy, Ont.
March 29, 1915 - Oct. 14, 1993

In His wisdom the Lord called home our beloved husband, father, grandfather and great-grandfather,

ATE HEIDBUURT

from his residence in Strathmere Lodge, Strathroy, Ont., in his 79th year.

Beloved husband of Hantje (Huberts).

Dear father of:

Jerry & Lucy Heidbuurt — Drayton
Arlene, Debbie & Bill (Amber), Lori
Ben & Elsie Heidbuurt — Mt. Elgin
Arthur, Judy, Sylvia Brenda (deceased), Sylvia, Barbara, Dorothy, Alex, Tammy
Allan & Joanne Heidbuurt — Waterdown
Jeff & Jacquie, Janelle & Eric, Karen & Calvin (Ryan), Scott, Brad, Jason Mark (deceased)
Anne & Lubbert Vander Laan — Regina, Sask.
Ruth, Michael, Katharine, Elizabeth
Ina & Herman Van Straten — Mt. Brydges
Herman Jr.

Dear brother of Ina, Sitske, Jan, Tini and Elke of the Netherlands, and Abe of Moorefield, Ont.

Funeral services were held in the Westmount Chr. Ref. Church of Strathroy, Ont., on Monday Oct. 18, 1993, at 10 a.m.

Correspondence address: Trillium Village, 400 Dominion St., Unit 24, Strathroy, ON N7G 3G8

"Blessed is the man who trusts in the Lord" (Ps. 84: 12b).

The Lord took unto Himself on Wednesday, Oct. 27, 1993, our beloved husband, father and grandfather,

BERTUS VANDEN BOGERT

in his 76th year.

Beloved husband of Hendrika (Stigter).

Dear father and grandfather of:

Jeannette & Robert De Vries
Sharlene, Paul-William
Lane & Eileen Vanden Bogert
Daryl, Melanie, Kevin
Casey & Cora Vanden Bogert
all of St. Catharines, Ont.

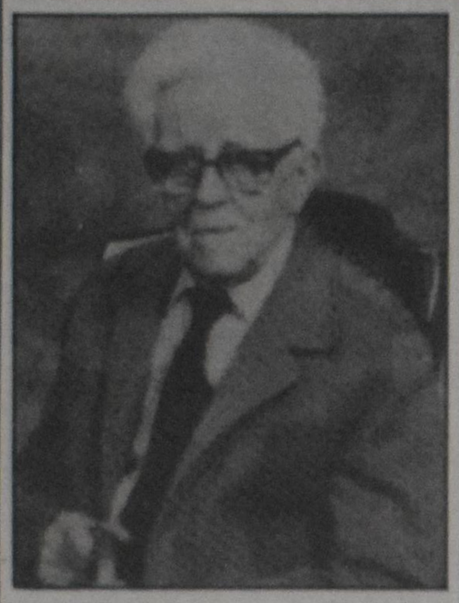
Also survived by three sisters and one brother in the Netherlands, one brother-in-law in Redcliff, Alta., and one sister-in-law in Orillia, Ont.

The funeral service was held on Oct. 29, 1993, at the Maranatha Chr. Ref. Church, St. Catharines, Ont., Rev. H. Katerberg officiating.

Correspondence address: Sunset Homes, 2 White Street, Apt. #102, St. Catharines, ON L2N 1Z2

Calendar of Events on page 18...

Obituaries



Aduard, Gr. the Neth. Grimsby, Ont. Canada
1897 - 1993

"How lovely is your dwelling place,
O Lord Almighty!
My soul yearns, even faints
for the courts of the Lord:
my heart and my flesh cry out
for the living God" (Ps. 84:1,2).

On Nov. 3, 1993, the Lord called home our beloved father, grandfather and great-grandfather,

KORNELIS PIETER SMIT

in his 97th year.

Beloved husband of Afina Smit-Broekema (deceased 1985).

Dear father of:

Henk & Ans Smit — Amsterdam, the Neth.
Gretha van Ommen — Sarnia, Ont.
Anne & Simon Tymstra — Sarnia, Ont.
Corrie & Stan de Jong — St. Catharines, Ont.
Martine Cox — Amsterdam, the Neth.

Loved and missed by 16 grandchildren and 14 great-grandchildren. Fondly remembered by nieces, nephews and many dear friends. Former member of Second Chr. Ref. Church, Sarnia, Ont.

Since 1980, our father, known to many as "K.P.," resided at Shalom Manor, Grimsby, Ont.

Correspondence address: Corrie de Jong, 2 Sullivan Dr., St. Catharines, ON L2N 1K2

Harderwijk the Neth. Hamilton Ont.
Dec. 3, 1911 - Oct. 19, 1993

The Lord, in His mercy took home His suffering child, our beloved husband, father and grandfather,

LOUIS (LUTZ) VAN ASSELT

Lovingly remembered by his wife, Sita de Boer Van Asselt, and by his children and grandchildren:

John & Barbara Van Asselt — Kitchener, Ont.
Angie, Jonathan
Tina & Mark Van Beveren — Ancaster, Ont.
David, Matthew, Karla, Eric

We mourn but not as those who have no hope.

The funeral service was held on Thursday, Oct. 21, 1993, at Immanuel Chr. Ref. Church, Hamilton, Ont., with Rev. John Zantingh officiating.

Correspondence address: 501-54 Mohawk Rd. West, Hamilton, ON L9C 1V7

Accommodation

Large 3-bedroom 2-storey home for rent in the town of Smithville, Ont. Available Jan. 1, 1994. No smoking, no pets. Fridge, stove and laundry facilities available. $950 monthly plus hydro. First and last.

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Complete private rooms for rent, with or without board. Close to Fanshawe College in London.

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Accommodation available, rural Ancaster, Ont., 1500 sq. feet, 10 min. downtown Hamilton, 15 min. Brantford, to share space with non-smoking Christian male.

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(after 5 p.m.)

Job Opportunities

Experienced grower required for 45,000 sq. ft. of greenhouse space. Crops of cucumbers and peppers. Responsibilities: propagation, production, nutrition, pruning, pest & disease control. Send resume to:

Box 147, Redcliff, AB T0J 2P0
or call **(403) 548-7179**
Ask for Gerry.
No calls on Sunday please!

Teachers

BOWMANVILLE, Ont.: Knox Christian School anticipates **two temporary** vacancies due to maternity leaves during the 1993-94 school year. From Feb. 15 through June 30, 1994, we require a **Grade 7** teacher, preferably with the ability to teach **Grade 4-8 French**. This position could possibly be divided into two part-time positions. From January to June 1994, we also require a **Special Needs Coordinator**, specifically responsible for two special needs children in Kindergarten and Grade 1.

If you are interested in either one of these positions and joining a dynamic, growing Christian school (250 students), please submit letter of application and resume by **Dec. 1, 1993**, to:

Bill Helmus, Principal
Knox Christian School
410 Scugog St., R.R. 1
Bowmanville, ON L1C 3K2
Phone: (905) 623-5871
Fax: (905) 623-8877

SURREY, B.C.: Surrey Chr. School invites applications for the following full-time maternity-leave positions available Jan. 1, 1994: **Grade 2, Grade 5, and Grade 7.** Applicants must qualify for B.C. certification. Please send resumes by **Nov. 15** to:

Mr. Anthonie Jansen, Principal
Surrey Christian School
9115-160th Street
Surrey, BC V4N 2X7

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Job Opportunities

Toronto District Christian High School
Woodbridge, Ontario
invites applications for the position of

PRINCIPAL

to assume responsibilities starting in the **1994/95** school year.

TDCH is a school of 300 students, Grades 9 through OAC. If you are an experienced administrator and interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **December 15, 1993.** A minimum of five years administrative experience is desirable. Contact:

Mr. Albert Romkema
Chairman - Search Committee
c/o Toronto District Christian High
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8
Tel.: (905) 851-1772

Classifieds/Events

Teachers

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is seeking a **full-time administrator** for the 1994-95 school year. HPMCS is situated 40 miles east of Vancouver and is an interdenominational school in the Reformed tradition. Presently we serve K-7 with approx. 270 students, and are planning to add Grade 8 in the near future. Send resume and information before **Dec. 15, 1993**, to:

Al deJong
20915 132 Ave.
Maple Ridge, BC
V2X 7E7
Phone: (504) 465-4286

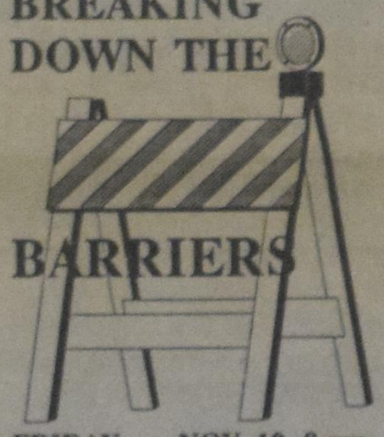
Teachers

VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community currently offering Kindergarten through Grade 9, anticipates having openings at several levels in the near future. We will require a **French teacher** for **Grades 4-9** on a **part-time** (50%) basis, beginning in January 1994. At that time, we may also be looking for a **Grade 8 teacher** with a background in humanities, science and P.E. We anticipate opening a Grade 10 class in the fall of 1994.
Applicants for the 1994/95 school year with a strong background in humanities, math and computers are asked to forward their resumes to:

Ron Donkersloot, Principal
Vancouver Chr. School
3496 Mons Drive
Vancouver, BC
V5M 3E6

Events

BREAKING DOWN THE BARRIERS



Pre-Council Conference: Council of Christian Reformed Churches in Canada
November 19-20
Jubilee Fellowship
Christian Reformed Church
St. Catharines, ON

A Conference to identify and strategize around the CAUSES and IMPACTS of racism in our communities.
Cost:
$20 Individual registration
$75 Unlimited Congregational Participation Plan
$10 Closing supper (5 pm Saturday evening)
Registration fee includes refreshments, materials, and lunch on Saturday.

FRIDAY NOV. 19 8 pm
- *Defining the Scriptural Principles:* **Dr. Ronald J. Feenstra**

SATURDAY NOV. 20 9 am
- *Applying the Scriptural Principles:* **Dr. Hazel Campayne**
- Workshops
- Action Plans

SUNDAY NOV. 21 6 pm
- All Nations Celebration Service. EVERYONE IS WELCOME.

For more information or to register, please call the C.C.R.C.C. office in Burlington at (905) 336-2920.

ATTENTION! ATTENTION! ATTENTION!
When you fax your display or classified ads to us (particulary obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.
ATTENTION! ATTENTION! ATTENTION!

Church News

Christian Reformed Church

Calls received
To Essex, Ont., Rev. John Top of Mount Brydges, Ont.
Calls accepted
To Bethel, London, Ont., Rev. Gerrit K. Haagsma of Thunder Bay, Ont.
Classis meeting
Classis Huron will meet Jan. 12, 1994, in regular session at 9:30 a.m. in the Listowel, Ont., CRC, 345 Elizabeth Street. All agenda materials must reach the stated clerk by Dec. 7, 1993. Hilbert Rumph, Stated Clerk, Box 215, Drayton, ON N0G 1P0; (519) 638-2053.

Miscellaneous

Miscellaneous

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

please print

Name: _____

New Address: _____

City: _____ Prov.: _____ Code: _____

Mail to:
CHRISTIAN COURIER
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

New address is in effect
_____
(Date)

Calendar

Nov. 11-Dec. 13 Art exhibit by St. Catharines artist George Langbroek, Art Gallery, Redeemer College, **Ancaster**, Ont. Official opening on Nov. 11, 8 p.m.

Nov. 12 John Milton Society for the Blind-sponsored Christmas bazaar and silent auction, 11 a.m.-6 p.m., 40 St. Clair Ave. E. (second floor), **Toronto**, Ont.

Nov. 12 The King's College's annual meeting, 8 p.m., at the new location in **Edmonton**, Alta. Speaker: Dr. Brian Martin. Refreshments. Everyone welcome!

Nov. 12-13 "FirstFruits Conference," The King's College, **Edmonton**, Alta.

Nov. 13 Christmas bazaar from 1:30-4 p.m., with auction at 5 p.m., at First CRC, 287 Water St., **Guelph**, Ont. Proceeds for John Calvin CS and Woodland CHS.

Nov. 16 Organ recital by Andre Knevel, 8 p.m., Cathedral of St. Catherine, 67 Church St., **St. Catharines**, Ont. Free will offering.

Nov. 19 Concert honouring Tony Verdonk's more than 30 years of organ building and maintenance with guest organist Christiaan Teeuwsen, 8 p.m., Immanuel CRC, **Hamilton**, Ont. Tickets: $5 p.p., $4 for students/seniors, or $15 for family. Info.: (905) 648-2100.

Nov. 19 Organ recital by Andre Knevel, 8 p.m., LaGrave Avenue CRC, **Grand Rapids**, Mich.

Nov. 19 "An evening with Redeemer College," at Bethel CRC, **London**, Ont. Informative, entertaining with RC students, faculty and staff. Reception at 7:30 p.m. Info.: (519) 268-3255.

Nov. 19 "A Christmas Night of Day," an evening of contemporary Christian Christmas music performed by the group "DAY" (of the Community CRC, Richmond Hill, Ont.). Tickets $5. Info.: (905) 884-3005.

Nov. 19-21 Pre-Council conference of the Council of Chr. Ref. Churches in Canada, at Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. **Nov. 19**: 8 p.m., Dr. Ronald J. Feenstra speaks on "Defining the scriptural principles." **Nov. 20**: 9 a.m., Dr. Hazel Campayne speaks on "Applying the scriptural principles." Also workshops, etc. **Nov. 21**: 6 p.m., All Nations Celebration service. Everyone welcome. Info.: CCRCC office, Burlington, (905) 336-2920.

Nov. 20 G.S.T. auction sponsored by Can. Chr. Business Federation, 8 p.m., CRC, **Ancaster**, Ont. Info.: (905) 522-8602.

Nov. 20 Attend the "biggest bazaar in town," starting 10 a.m., Calvin Memorial Chr. School, 300 Scott St., **St. Catharines**, Ont. Info.: (905) 468-3030.

Nov. 20 Fortieth anniversary concert by the "Con Spirito Choir" (dir. J. Kaldeway), 7:30 p.m., First CRC, **Sarnia**, Ont. Special guest: organist Andre Knevel. Tickets/info.: (519) 383-0438.

Nov. 26-Dec. 1 Ken Medema in concert! **Nov. 26: London**, Ont.; **Dec. 1: St. Catharines**, Ont.; **Dec. 2: Bowmanville**, Ont.; **Dec. 3: Ottawa**, Ont.; **Dec. 4: Toronto**, Ont. Contact your local Chr. High School for details!

Nov. 27 "Healing Relationships in the Church," a one-day seminar conducted by Reinder and Diane Klein. At First CRC, **Chatham**, Ont. Info.: 1-800-567-5560.

Nov. 27 Organ concert by Andre Knevel, including audience participation. At 8 p.m., Rehoboth Can. Ref. Church, Hwy. 5, **Burlington**, Ont.

Nov. 28 Dutch worship service led by Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.

Nov. 28 City-wide hymn-sing, 8 p.m., First CRC, **Sarnia**, Ont.

Dec. 2 Christian Farmers Federation of Ontario annual convention (10 a.m.) and banquet (5:30 p.m.) at the Italian Canadian Club, 135 Ferguson St., **Guelph**, Ont. Convention speakers: Dr. Uko Zylstra and Diana & Michael O'Shea. Banquet speaker: Dr. John Redekop. Tickets: $25 (convention), and $20 (banquet). Call (519) 837-1620 by Nov. 26 noon.

Dec. 2-4 Moliere's play "Tartuffe; or The Impostor," presented by Redeemer College Theatre Arts. At 8 p.m., RC, **Ancaster**, Ont. Matinee on Dec. 1, 12 noon.

Dec. 3 Fortieth anniversary celebrations at Bethel CRC, **Lacombe**, Alta. Potluck and special program on Friday at 6:30 p.m., and special thanksgiving service on Sunday, Dec. 5, at 11 a.m.

Dec. 10 Christmas concert by the "Redeemer College Concert Choir" with chamber orchestra. At 8 p.m., RC, **Ancaster**, Ont.

Dec. 17 Annual candlelight service with the "Adoramus-Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont.

Dec. 18 Handel's "Messiah," presented by the Georgetown Choral Society, 8 p.m., Redeemer College, **Ancaster**, Ont. Proceeds for the college.

Dec. 19 Annual candlelight service with the "Adoramus-Maranatha Choir," 7:30 p.m., Maranatha CRC, **York**, Ont.

News

World Council of Churches criticizes UN sanctions in ex-Yugoslavia

GENEVA, Switz. (WCC) — Sanctions being applied in the former Yugoslavia are unfair and should be changed. That was the message to Dr. Boutros Boutros-Ghali, secretary general of the United Nations, in a letter of October 26 signed by Konrad Raiser, general secretary of the World Council of Churches and Jean Fischer, general secretary of the Conference of European Churches.

In their letter Raiser and Fischer say sanctions have only been applied in Serbia and Montenegro. This "one-sided application" needs "serious re-examination." If sanctions are to be imposed, they should be applied to all parties "which have clearly flouted the norms of humanitarian law and human rights."

Pointing to what they call the "devastating" effects of the current sanctions, Raiser and Fischer call for "strong determination" by the international community to ensure that humanitarian relief, which is supposed to be exempt from sanctions, reaches vulnerable populations.

Raiser and Fischer say the people of Serbia, Montenegro, Voivodina and Kosovo are suffering severely from shortages of food, fuel, electricity and medicines and are doing so "as punishment for the actions of a government which a large proportion of them do not support."

Stressing that they wish to see "this complex conflict" resolved by peaceful means, Raiser and Fischer urge the UN secretary general to review the policy and enforcement of sanctions, particularly their extent and fairness.

Catholic leaders urge retaining nuclear test ban

WASHINGTON, D.C. (EP) — The U.S. should retain its ban on nuclear testing, Roman Catholic leaders said in a statement presented to the National Conference of Catholic Bishops during its meeting Nov. 15-18.

While the bishops did not call for unilateral disarmament, they said that nuclear deterrence is a morally acceptable defense strategy only if it is seen as a step toward eventual disarmament. "The eventual elimination of nuclear weapons is more than a moral idea," said the statement. "It should be a policy goal."

China donated a nuclear weapon in October and hours later President Clinton ordered the U.S. to prepare for a possible resumption of nuclear testing. But the bishops called on the U.S. to set a moral example by keeping its ban on nuclear weapons testing, and to pursue a global ban on testing.

The statement, "The Harvest of Justice is Sown in Peace," also urged deep cuts in military spending, an end to escalating global arms sales, and a shift in aid policy in Central America away from defense and toward poverty relief efforts. The statement also says the U.S. has a responsibility to intervene militarily in regional conflicts to support humanitarian ideals.

South Africa begins process of establishing peace but missionaries say South Africans also need jobs

SOWETO, South Africa (EP) — Nelson Mandela's call in late September for an end to economic sanctions against South Africa has been met with approval from the Lutheran World Federation. In a prepared statement, LWF general secretary Gunnar Staalsett said the ending of sanctions was "a new and significant step in the process of changing the South African society from apartheid to a multi-party democracy."

Just weeks later, the World Council of Churches praised the decision to award the 1993 Nobel Peace Prize to Nelson Mandela and South African President F.W. de Klerk, saying that the award was "a fitting recognition of the outstanding contributions made by the two leaders to the process which is bringing an end to the apartheid regime in South Africa."

But while the award recognizes steps toward democracy in South Africa, missionaries working in the black townships near Johannesburg say that employment is needed just as much as peace.

Half of blacks jobless

Unemployment among South African blacks exceeds 50 percent in many areas, and joblessness tops 70 percent in squatter camps on the outskirts of black townships like Soweto.

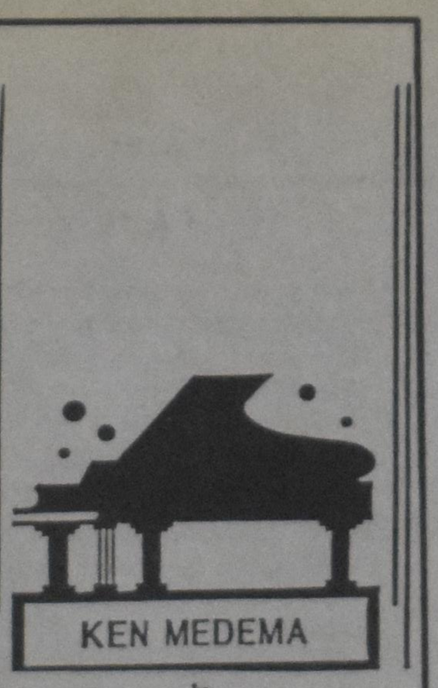
Most violence in South Africa can be tied to the political struggles of forming a new government. But part of the turmoil stems from the bleak economic conditions of many blacks, said Nelson Mandela, head of the African National Congress, when he spoke to the United Nations in September.

In an interview with Baptist Press, missionary Ron Lomax said that missionaries have been careful not to take sides in South Africa's political struggles, while at the same time working to meet the needs in the communities they serve. "We saw that education was one of South Africa's biggest needs," he explained.

'Place of hope'

Such needs prompted missionaries working in the Johannesburg area to launch the Thusong training project in 1992, which focuses on helping Lomax direct the Thusong Baptist Center, just outside Soweto. Thusong, which means "place of hope," feeds hundreds of people a month, teaches people job skills, and helps them to become self-sufficient in addition to helping minister to spiritual needs.

"This is a ministry where we see results," Lomax said. "In some ministries, you work and work and don't see anything happening for some time. But in a project like this, you see progress every day."



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News

New rules tackle TV violence

More education only long-term answer, says lobbyist

Irene Bom, with files from the *Globe and Mail*.

OTTAWA — Starting in January, Canada's private broadcasters will be expected to conform to a self-regulated code against TV violence that they say is the "toughest" in North America.

The Canadian Radio-television and Telecommunications Commission (CRTC) last week approved the stricter rules on TV violence for member organizations of the Canadian Association of Broadcasters—including CTV, Global and local private stations.

The voluntary code — a major overhaul of one first adopted in 1987 — is the latest development in a mounting public and political crusade in Canada and the United States to limit depictions of violence on television.

Among its provisions:

*An overall ban on "gratuitous violence";

* A ban on programming that "sanctions, promotes or glamorizes any aspect of violence against women," visible minorities or animals;

*Later broadcasting (after 9 p.m.) of programs with violent scenes;

PHOTO: COURTESY ELEANOR JOHNSTONE

Eleanor Johnstone (l.) led a protest against porn and violence in Hamilton last spring.

*Viewer advisories warning about violent scenes;

*Guidelines for depiction of "violence, aggression or destruction" in news programming;

The code says that children's shows should not depict violence as a way of solving problems, that the consequences of violence should be portrayed, and that animated shows should not invite dangerous imitation.

Although the code is self-regulatory, the CRTC says it will make compliance a condition of licence renewal.

The new rules are "an excellent first step," according to Eleanor Johnstone, Christian head of the Hamilton-based anti-porn group Canadians for Positive Community Standards and member of the Ontario Film Review Board.

But she stresses that the fight against violent programming is far from over.

First of all, the code does not apply to Canadian pay TV or specialty channels, or, more significantly, to U.S. channels carried by Canadian cable operators.

As well, within several years researchers are expected to introduce fibre optics technology that would allow TV-watchers to receive programs broadcast from around the world.

"Education is the key," notes Johnstone, who says she opposes censorship.

"It's just like educational campaigns against smoking or drunk driving. The more stories people hear about violence occurring close to home, the more they will protest the violence coming into their own homes," she asserts.

Christian party captures .2 per cent of vote

Results disappointing, admits leader

Irene Bom

SURREY, B.C. — The Christian Heritage Party captured 30,487 Canadian votes in last month's election.

That figure translates into .2 per cent of the total popular vote and compares to the party's .78 per cent popular support in the 1988 federal election, according to Elections Canada. Each of the 59 candidates thus won an average of 517 votes.

With 15,150 votes cast for the party in Ontario, a total of .1 per cent of voter support went toward Christian Heritage. The party captured just under half of that figure in British Columbia with 7,231 votes or .05 per cent of the popular vote.

Alberta with 2,061 votes and Manitoba with 1,532 votes followed in provincial support of the party.

With 1,599 votes, Ken Willis in Lambton-Middlesex, Ont., riding became the top-scoring party candidate on election night.

Elgin-Norfolk, Ont., candidate Bob DeKraker came in second with 1,263 votes. DeKraker made local headlines for his comment at an all-candidates meeting that police "should have tied a piece of rope to the closest tree" to hang two first-degree murderers caught last month.

B.C. candidates Bill Boesterd in Fraser Valley East (1,158 votes) and former party leader Ed Vanwoudenberg in Fraser Valley West (1,028 votes) followed next in party support.

Party leader Heather Stilwell gained 871 votes in her riding of Surrey-White Rock-South Langley.

"There's no question that the figures are disappointing," admits party leader Heather Stilwell, saying that the results show that "people were not voting according to their conscience."

Heather Stilwell

But the party has no plans of letting these results slow them down, she adds.

"We spoke to about 10,000 high school students in lower mainland B.C. What other vehicle brings a pro-life, pro-family message in those kinds of numbers?" she notes.

The party's message that racism will persist as long as the rights of the unborn are not protected received a "very cordial" hearing during the campaign by the East Indian community in Surrey, B.C., says Stilwell.

Stilwell says she put the election results into perspective for party candidates and campaign workers at a local post-election wrap-up meeting.

After all, she says, Christian Heritage "got only two fewer seats than the Progressive Conservatives, and without millions of dollars of debt."

News Digest

Edited by Irene Bom

Anti-Hitler comic book withdrawn

BONN (Reuter) — A plan to take the fight against neo-Nazi violence into German classrooms by using a critical comic book about Hitler has been withdrawn following protests by the Israeli embassy and the speaker of parliament, a senior official said yesterday.

Mozart helps IQ

NEW YORK (AP) — Tuning in to a little Mozart may boost your brain power — at least temporarily.

Researchers at the University of California at Irvine have determined that 10 minutes of listening to a Mozart piano sonata raised the measurable IQ of college students by up to 9 points.

Apparently, the sonata triggered patterns of brain cell activity that are also used during higher brain functions like reasoning, said researcher Frances Rauscher.

And that brain exercise helped when students took the abstract reasoning test following 10 minutes of music, she said.

But the sonata's effect disappeared after about 25 minutes, when students were tested after hearing something else.

Warm welcome for Salem witch

In Salem, Mass., a group of ministers including a priest and a rabbi have welcomed Shawn Poirier, an ordained witch, into their Salem Religious Leaders Association, reports the *Globe and Mail*.

"It's one way to atone for the tragic history of our city," said Rev. Randy Wilkinson of St. Peter's Episcopal Church.

"Maybe it will be our generation that will change the image of Salem from intolerance to being known for the meaning of its name, which is peace."